

Worship Monthly



APRIL 1950

CHRISTIAN EDUCATION
NUMBER

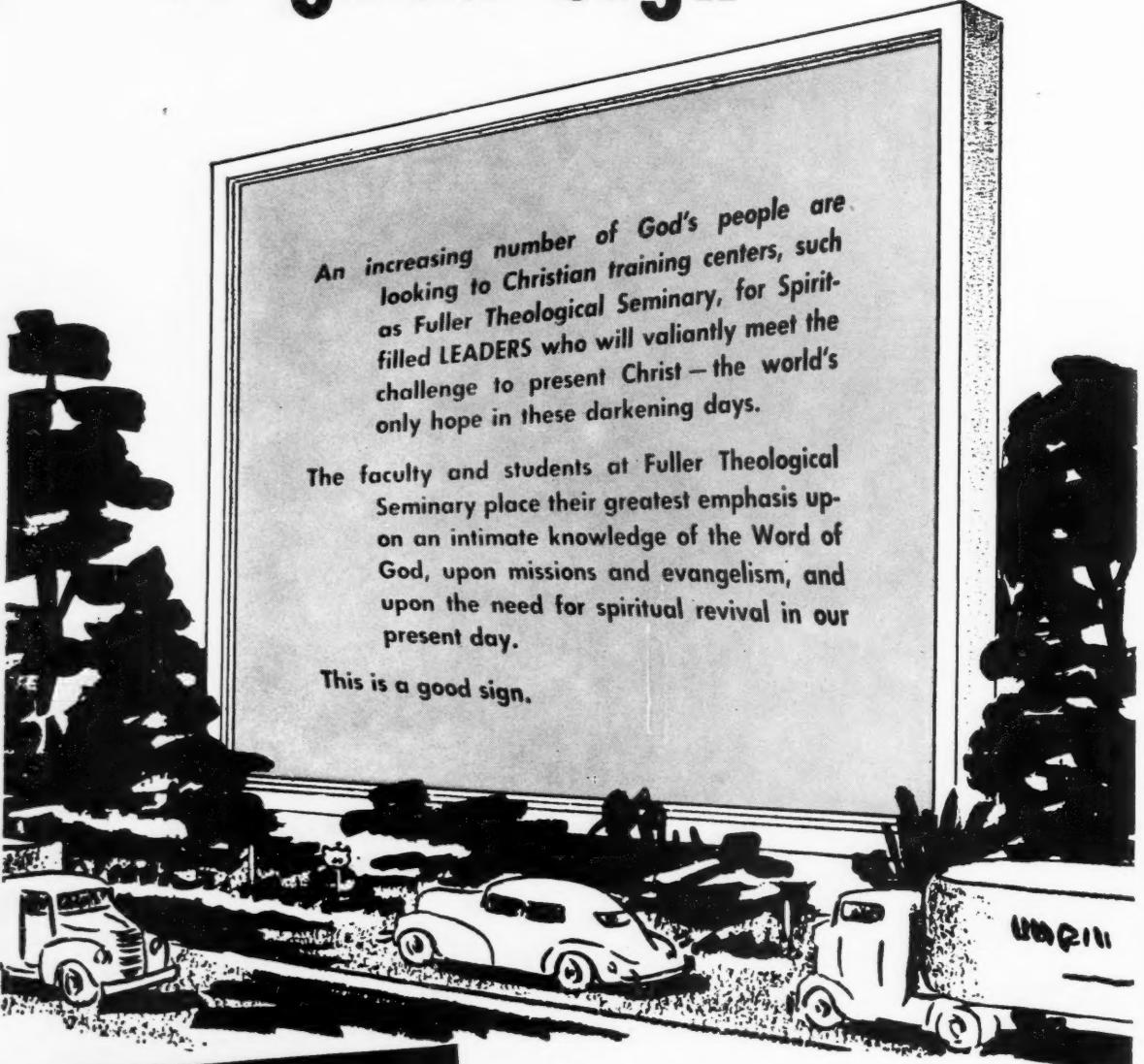
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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 50

April, 1950

No. 8

Editorials

"And I Sought for a Man Among Them"; The High Cost of the New Security; The Task of Christian Education; In Time of Trouble; No Room for Compromise.

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Claiming the Children.....Harold C. Mason
What About Church Union?.....W. A. Criswell; O. A. Geiseman; Harold S. Laird; H. H. Savage; Charles J. Woodbridge; Edited by G. Coleman Luck.....
The Bible, the Living Word of God.....Frank E. Gaebelein
You Can Remake Your Sunday School.....S. L. Boehmer
Are We Fundamentalists Missing Something?.....A. W. Tozer
Vacation Bible School Needs You.....Harold E. Garner
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In This Issue

Never does a month go by without abundant reason for praising God for the messages and material which, through our efforts and prayerful planning, He supplies for Moody MONTHLY readers. This month as we look back over what He has provided, we do so with particular rejoicing.

Much of this issue, we believe, will be especially interesting and helpful to the army of parents, Sunday school officers and teachers, vacation Bible school workers and others concerned with Christian education. "Claiming the Children," by Dr. Harold C. Mason, outlines the task; the articles which follow deal in a practical way with methods.

Dr. A. W. Tozer's Fiftieth Anniversary article, "Are We Fundamentalists Missing Something?" is particularly timely in this day of widespread revival, dealing as it does with questions which are on the hearts of earnest Christians everywhere. Along with this outstanding message, no reader should miss Dr. C. I. Scofield's revealing study of "The Joyous Life."

Special attention is also called to the symposium, "What About Church Union?" and to Dr. Frank E. Gaebelein's article, "The Bible, the Living Word of God."

Orders are received daily for the 50th Anniversary Anthology, published by MOODY MONTHLY, to give to subscribers—in book form—the finest of articles that have appeared during the past fifty years. Have you received your copy? See the announcement on page 523.

THIS MONTH'S COVER



Behind the smiling—and sometimes freckled—faces of today's children lie unlimited possibilities. Prayers, time, talent, love and money—all these are well invested indeed when they are spent to bring such boys and girls to Christ and to guide them into paths of future service for Him. As summer draws near with its special opportunities for reaching children through vacation Bible schools, let us pray that these young lives may be entrusted to consecrated, Spirit-filled men and women who know the reality of salvation and will faithfully point others to their Saviour.

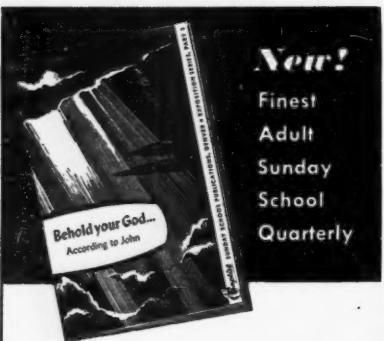
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April, 1950

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Out of the MIXING BOWL

MRS. WILLARD ALDRICH
Loving Obedience

I KNOW how to tell who loves you the most," remarked Timmie as he sat on the kitchen floor hammering away at Taddie's "pound-pound" toy.

"And how is that?" asked Mommie, busy with the dishes and hurrying to get through in order to get the younger four to bed.

"Well . . . when you tell somebody to do something to help you and they say, 'Oh, I don't want to,' then they don't love you the most. Like as if you told Net to clear the table and she didn't. But who loves you the most would want to help you."

Nodding his head philosophically, the six-year-old went on with his pounding. Mommie kept on with her dishes, stopping now and again to gather a few more from table, shelf or stove. "Funny," she thought, "the little old preacher doesn't apply it to himself!" But he pounded on, blissfully unaware of any lack.

It reminded her of Jane's remark to Becky when the work to be done seemed uninteresting and heavy. Becky's fussing finally grew to be too much for Jane, who stated flatly, "You should help Mommie. If you loved her you would want to."

"I do," continued the sulky seven-year-old. "I do, too, love her!"

Virginia, cocking her head to one side, explained, "Becky means that she likes the way Mommie looks, but she doesn't want to help her."

"That's it," thought Mommie. "Just like the grown-ups in relation to the Lord. He said, 'If ye love me, keep my commandments' (John 14:15). We do 'love the way He looks.' Our hearts thrill upon contemplation of His loveliness, but to do the thing we know He wants us to do—that is not always easy!"

And yet even six-year-old Timmie and Virginia realized the significance of obedience springing out of love.

Parents know how loving obedience warms the heart and deepens the relationship between parents and child. Sullen obedience makes the heart heavy, and is a separating thing.

"I delight to do thy will" expresses the Lord's relationship to the Father. We, too, may delight to do His will and know

This monthly feature appears simultaneously in Moody MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

rewarding realization of heart fellowship.

The Editors received the following telegram March 9:

Barbara Lois 10 lbs. 4 ounces arrived 4:07 Thursday morning. Mother and baby fine. (Signed) Willard M. Aldrich.

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Moody Monthly

Our Moody Readers

Thundering Feet

D. W. Cram's articles on D. L. Moody during the Columbian Exposition delighted me. I was brought up and confirmed in the Lutheran church, but I really gave my heart to the Lord in one of Mr. Moody's meetings at the time of the Fair.

One thing Mr. Cram did not mention, but which I shall always remember because of the thrill of fear it always gave me. The doors to the auditorium where the meetings were held were never opened until the choir, organists, speakers, etc., were in their places. When the doors were opened, the people did not walk—they ran.

Men and women, old and young, ran as hard as they could because of the pressure back of them as others surged into the room. The thunder of feet running down the aisles and up the iron staircases, sounded like a cattle stampede. I will always remember the feeling of panic that gripped me until all seats were taken and the crowds overflowed into the streets.

JENNY E. PETTERSEN

PACIFIC PALISADES, CALIF.

16,000 Sermons a Year?

It has been called to my attention that in my article on the life of F. B. Meyer, entitled, "God's Untiring Servant," in the January issue of MOODY MONTHLY, it was stated he had preached 16,000 sermons during his last tour of America. Of course this was a physical impossibility and is a misstatement on my part. Sixteen thousand was the number of sermons preached during the *lifetime* of that remarkable servant of God.

CHICAGO, ILL.

HAZEL THOMSON

Teacher Remembers

I want you to know how thrilled I was to see the picture of Charles Teasdale and family in the January number of your magazine. He was in my Sunday school at Cassville, Wis., many years ago. I remember seeing both Charles and his brother accepting Christ when they were just small boys.

PORT JERVIS, N.Y.

BLANCHE ANDRE

Hidden Blessing

With shame I admit that I first subscribed to MOODY MONTHLY because I had been told it was a Christian's duty to support fundamental publications. I just leafed through the issues when they came and then stacked them away.

About a year ago I became very ill and time was heavy on my hands. I picked up your magazine and began to read it. How I wish I had a vocabulary large enough to help me express what comfort, joy and blessing I found in that issue and how eagerly I went back to the past issues I had so carefully put away.

CHICAGO, ILL.

EUNICE DOOLITTLE

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I think MOODY MONTHLY contains a splendid feast of soul food, and while its



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covers are attractive, I cannot help but agree with those who think it should have a more spiritual type of cover. What do you think of using spiritual leaders, such as Moody, Sankey, Torrey, etc., during anniversary year?

WALKER, W.VA.

CLARA L. WILCOX

I was amazed in reading "Our Moody Readers" a while ago to find that some have not approved of the recent cover pages. I have been thinking for some time that I would like to tell you how much I have liked the covers for the past year or more. It seems to me that color adds much to the attractiveness of the issue.

PORTLAND, IND.

MRS. CLIFF BAIR

True Holy Year?

Why not have an issue all for and about revival, how to pray for it and how past revivals have come to be? Let's truly make 1950 a Holy Year, praying for doors to be opened and praying unitedly to stem the tide of Communism. It is later than we think; therefore we should work together and pray together for the greatest world-wide revival that has ever been.

MRS. PAUL BECKMANN

EVERGREEN PARK, ILL.

"Moody at the Fair"

I have never enjoyed any articles as much as those you published in the series, "Moody at the Fair." I really miss these inspiring articles, as I looked forward to reading them every month.

ESCONDIDO, CALIF.

ELOISE THOMPSON

I have surely enjoyed the series, "Moody at the Fair," as I was living in Chicago at that time and was a member of Moody Church and Moody choir. The writer seemed to have a God-given message, and I am asking God to bless it to the thousands who read it.

SUNNYVALE, CALIF. AUGUST LANDEN

From Enemy Territory

We are now receiving MOODY MONTHLY, thanks to the gifts of those "back home" who remember those of us who are deep in territory long dominated by the enemy of men's souls. We humbly thank you, and are confident that our hearts will be encouraged by its messages.

Should the Lord so lead, we would appreciate prayer for this pioneer work among the Amusgo Indians of southern Mexico. A few have believed, but we need genuine heart conviction by God's Holy Spirit. Satan seeks to hinder at every hand and hold back the translation of the Word, so vital to these few babes in Christ.

W. CLOYD STEWART

KOCHISTLAHUACA, MEXICO

Prayer of Faith

In regard to the article on James by G. Coleman Luck, in which he discusses the fifth chapter, I find the physical and bodily healing again pushed as the explanation of these verses (14, 15). I fear that much stress has been laid on the "faith of the praying and the one being prayed for," and not enough stress has been laid on "praying the prayer of faith." I believe that we ask amiss, and

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stress things that God would not have stressed when we speak of the human faith.

Can we not get our eyes and thoughts off this old human body and place them in the place where our "citizenship" is? God deliver us from emphasizing the thought of bodily healing when we ought to be stressing the "prayer of faith."

HOISINGTON, KAN. ROBERT W. DAVID

Anoint with Oil

Concerning G. Coleman Luck's article, "Preparation for Christ's Coming" MOODY MONTHLY for February, he makes the statement that "nowhere else in the New Testament is a similar teaching to be found." If you will check the Bible, you will find that Jesus sends out the twelve disciples and they anoint the sick with oil (Mark 6:13). So you see that the teaching is found elsewhere.

BUFFALO, N.Y. E. J. SCHLOSSMACHER

Reader Schlossmacher is right. In saying that "nowhere else in the New Testament is similar teaching to be found," Dr. Luck was emphasizing that the James reference is the only specific command to anoint the sick with oil.

Moody Monthly

Moody and Missions



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C. Kenneth Oglesby,
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NIGERIA
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ANGLO-EGYPTIAN SUDAN
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Marjorie Lund Ganee,
Moody '44

These four missionaries are typical of the more than 224 serving under the Sudan Interior Mission

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Through the years both denominational and independent mission boards have looked to this Bible training school for a large percentage of their missionaries. Of those serv-

ing in Africa under the Sudan Interior Mission 30 per cent received training at Moody, according to J. O. Percy, U.S.A. secretary. Other well-known faith boards, like the China Inland Mission, the Evangelical Alliance Mission and the Africa Inland Mission, also report large numbers of missionaries who have received preparation here. These are only a few of the 172 mission boards in 89 countries that are served by Moody-trained men and women. Altogether there are more than 2,000 on the field who received instruction at MBI—evidence of God's blessing on the school founded 64 years ago by D. L. Moody to *train workers for Christ*.

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Editorials

"And I Sought For a Man Among Them"

Only a short time ago in a letter an evangelical leader associated with a well-known Christian school expressed concern over the fact that it is almost impossible today to find Bible teachers who really know the Word of God, and minister it in the power of the Holy Spirit. "Good men just now are very hard to find," he wrote. "Any man who teaches . . . must have more than knowledge. He must have real gifts for teaching, and ability to hold these hundreds of students."

Why should there be a dearth of men who can be entrusted with the sacred responsibility of instructing young people in our evangelical schools and colleges—of setting them on fire through the powerful teaching of the Scriptures? That there is a serious lack is the testimony of more than one Christian educator. The lack is not so much of faithful pastors who preach the Word from their pulpits, scarce as pulpit committees find these to be, but a lack of men mighty in the Scriptures, on whose ministry the seal of God plainly rests. It is a lack of men who have publicly demonstrated that they possess the necessary gifts, of men who have stirred up these gifts in labor over the Word in private study so that the power and blessing of God has come to rest upon them.

We are reminded of the words of Ezekiel 22:30: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

Why should this be true today? The answer, as always, is in the Bible. If some of our schools are looking in vain for men who give evidence that the approval of God clearly rests upon them, must it not be that there are so few who take seriously such promises as Matthew 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly"? If the promised open reward by the Father is not in evidence, the reason must be a lack of secret prayer.

Or if we are not making our way prosperous and having good success in the

work which the Lord has committed into our hands, then we must have failed to honor the Word by meditating therein and obeying what we find written. Joshua 1:8 is still true in 1950. Young people who long someday to be given such opportunities as are now going begging might do well to take as a life text I Timothy 4:15: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

The man who prays will be led to meditate upon God's Word. The man who prays and meditates will obey. Obedience leads to prayer. Such are the foundation stones on which God builds fruitful ministries.

The High Cost Of the New Security

News reports from Washington speak of annoyance on the part of high officials at the presence of numerous pressure groups—many of them religious—each seeking its own particular interests, each demanding its own rights, its own security.

In the face of this situation, the government continues to placate them all with promises and pledges. Almost anything may be obtained if enough votes are involved. Meanwhile it is already reported that the next presidential election will be conducted with particular emphasis on enlisting the support of special interest groups, and that "What's in it for you?" will be a campaign battle cry.

For many years the people have been led along by promises of more and more security. But little has been said about the price of what was promised. In view of these recent trends it hardly seems that officials should complain if pressure groups increase and men demand the satisfaction of their own desires. If the government adopts the role of Santa Claus, it should not be surprised if the children compare their presents and some feel a little bit chagrined.

In spite of all the talk and beating of drums for tolerance by those who stand to profit by it, we live in a day of growing intolerance of anything that does not serve one's own particular objectives. Selfishness as a principle is in the saddle.

How quickly men and governments forget the road that they have traveled! When the tyrant rules and men are

ground beneath the heel of a ruling class, nothing is so dear to the heart as freedom. Men will gladly die to advance freedom's cause. "Give me liberty or give me death" is their cry.

Once freedom has been won, each man turns toward the task of making his own way. The man of ability and ambition prospers, the man without vision and energy does not. Since men of ability and ambition, men who are willing to take responsibility, are relatively few, and since many able men are blind to conscience, others soon band together to obtain a measure of security which they cannot achieve as individuals.

By virtue of their numbers, the majority prevail upon the government to provide the security they want. Freedom is forgotten and for the moment security becomes the most important thing in life. So men barter blood-bought liberty for the promise of an old-age benefit.

Security must be purchased; it cannot be had for nothing. The price is freedom. For if the government is to make us all secure, it must protect us from each other. To do this it must place limits on our rights. The more security, the fewer individual rights, until at last tyranny has returned and men are secure but bound; then freedom once again looks good.

In history's cycle, freedom is at the top. To gain it, men must fight their way along an uphill, bloody road. The way to security is down: it is like a coaster ride down hill—until the ride is over at the bottom.

In J. Wilson Bready's book, *This Freedom—Whence?* the author shows how the freedom we have enjoyed had its roots in the Wesleyan revival in England. With freedom as an atmosphere to grow in, Christian work of all kinds has flourished. During the most recent swing of history through its cycle, the gospel has been preached as never before.

We stand in jeopardy today when in the name of security and tolerance the distinct truths of the gospel of Jesus Christ are challenged as divisive forces that ought to be put to silence. The desire for security can bind men for eternity as well as time, but "If the Son . . . shall make you free, ye shall be free indeed."

The Task of Christian Education

This issue of *Moody Monthly* has been prepared especially for persons with vital responsibilities in Christian education. And that means virtually every Christian.

True, more and more competent specialists in Christian education are being sent out from Bible schools and other centers of training. Among the hundreds graduated annually from Moody Bible Institute, no less than fifty every year go out equipped for service in this field.

But full-time workers do not make up the entire Christian education army. They are but the leaders sent out to plan, to inspire and to spearhead the work. Much of the responsibility for carrying out details still rests upon the Christian layman—the Christian parent, the Sunday school officer and teacher, the worker

in vacation Bible school and other volunteers.

As those responsible for Christian education, we have a tremendous responsibility. There is much to know and to do. We should, for example, know and be concerned that there are some thirty-six million children and young people who now receive no religious instruction of any kind whatsoever. We need to be aware of such threats as the trend in secular instruction toward claiming more and more of the child's waking hours. We need to be informed of new and better methods and how to make them work. Above all these, we need a clear and constant vision of what should be the aim and purpose of every phase of Christian education.

There are those who feel that such instruction is merely training for what the world calls "Christian" living. By this they mean a moral, respectable kind of life comfortably anchored to belief in God and the principle of decent law and order.

But this is not the goal of Christian education. The Christian life springs only from the Holy Spirit indwelling those who have been born again by faith in Jesus Christ. True Christian education, therefore, must point the boy or girl to Christ as Saviour and Lord. And every Sunday school lesson, every moment of training in the church or home, should be designed with that end in view.

The singleness of purpose shown by Communists in training others to fill their ranks should be significant to those entrusted with Christian education. According to reports, the recommended training for a Hungarian child in the first grade is made up of "lectures on Stalin's military life, poems and songs about Stalin to be learned by heart, and the viewing of pictures showing various stages of Stalin's career." The curriculum for the second grade is much the same: "Stalin as the best disciple of Lenin, Soviet military campaigns in World War II, the liberation of Hungary by the Red Army, and how Russia aided Hungary's postwar reconstruction. Third grade, fourth grade, fifth grade and on up are equally Communist-centered.

Let the Church approach its task of Christian education with equal zeal and singleness of purpose.

We have a Lord and Saviour whom to know is life eternal. We have His Word and hymns of praise about Him which will bless and inspire and teach throughout a lifetime. We have the greatest story of all time—the story of liberation from sin and victory over death. Let us make Him and His love and His power known to every boy and girl whom we can reach. Let us do it prayerfully, faithfully and confidently. This is the task and the privilege of all who share in Christian education.

In Time Of Trouble

The young woman was a full-time Christian worker, consecrated to the service of her Lord and fruitful in His work. She had been enjoying a much-needed vacation and rest, but there had been an accident. Now she lay in a hospital bed, painfully injured. Why?

Often under such circumstances believers are thrown into deep distress by the thought that their trial may be evidence that they no longer are in God's will. Or perhaps they are tormented by the thought that God has in some way overlooked their love for Him and their faithful service.

Such thoughts should not be pitfalls for the mature believer. It is a grievous error to assume that we are in God's will because all is going smoothly, or that, conversely, when the way is hard, we have strayed from the path He has appointed. If hardship were a token of God's disapproval, how many heroes of the faith like Paul, Peter, James and John would stand convicted!

The follower of Christ has not been promised freedom from earthly trials, but comfort and peace of heart in time of tribulation. "Whom the Lord loveth, he chasteneth," and the Book of Job with other Scripture brings out most plainly that the child of God is prospered by His chastening.

For some, at least, the other temptation—the tendency to feel that God has overlooked past service—is still more troublesome. Too often the mind—almost against the will—recalls those years of service, this special effort and that time of labor, and heaps them up reproachfully before the Lord.

In such times as this we may, of course, take comfort in the assurance of Hebrews 6:10 that "God is not unrighteous to forget your work and labor of love." But we need far more to bear in mind that, regardless of past service, the only claim we have on God's favor is the one of faith in Jesus Christ.

Of all the men in besieged Jerusalem, few could point to greater service for God than Ebed-melech. This humble Ethiopian eunuch, at the risk of his own life, had interceded for God's prophet Jeremiah and rescued him from almost certain death. When at last the Babylonian army surged through Jerusalem's gates, and men lay dying in the streets, God spared Ebed-melech, not because of the Ethiopian's service, but—and the words of Jeremiah 39:18 are clear—"because thou hast put thy trust in me."

In times of trial the mature Christian will not look back to service rendered, depending as it were on "credits" earned on earth. He will realize instead that he is truly an unprofitable servant, redeemed at a cost far greater than any service he can offer. He will look to the work of Christ in unwavering trust and thankfulness, content to know that in every circumstance of life he is in the hands of a loving God, who "spared not his own Son, but delivered him up for us all," and who doeth all things well.

In times of trial, as in times of joy, may our hope be "built on nothing less than Jesus' blood and righteousness."

No Room For Compromise

One of the striking messages in a recent issue of a leading national magazine appeared in the form of a full-page advertisement. Obviously referring to public reaction to a million dollar robbery a few days before, it pointed out that crime is not something to be admired, laughed at, shrugged off or even accepted as inevitable.

As the advertising message explained in detail, crime is an affront—a slap in the face—to every law-abiding citizen. It is brutal and cowardly, indifferent to right and wrong and the rights and happiness of others. In the long run the public at large—the same public which is all too willing to laugh or shrug at the morning headlines—pays the bill in terms of life, property and the cost of law enforcement.

The Christian should be particularly careful in appearing to sanction crime. But this is not enough. He must be on guard lest he seem to excuse or sanction sin in any form. The Christian man who permits himself to smile at a questionable story, the woman who listens unprotestingly to malicious gossip, the young person who puts up with swearing companions, all give aid to the adversary and hinder the cause of Christ.

Sin is rebellion against God. The Holy Spirit exhorts in Psalm 97:10, "Ye that love the Lord, hate evil." The Christian has been redeemed from the power of sin and from its penalty at great price. He has been called to war against all sin. There should be no compromise. Let us love the Lord and hate evil, doing both with all our hearts.

Coming Next Month

Tracking Errors in the Scofield Bible—A gift Bible . . . a woman on a lonely mountain farm . . . a printer's mistake—these fit together to spell out the little-known story of how one servant of the Lord has helped to send out two million copies of the *Scofield Reference Bible* typographically accurate and with every reference checked.

Pilgrims—There are two kinds of pilgrims. One makes a pleasant journey, hoping to return; the other leaves his home behind to seek the Celestial City. Watch for this gently beautiful, yet deeply discerning article by Dr. J. C. Macaulay.

Should You Send Your Child to Camp?—Drawing upon a rich background of knowledge and personal experience with children in Christian camps, Isyle Johnson answers many of the questions which each year confront the conscientious parent.

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Claiming the Children



*A plea for renewed effort to reach the multitudes
of boys and girls now growing up without a Saviour*

By HAROLD C. MASON

Illustrated by Stanley Fleming

Eight years ago, the number of young people and children in the United States receiving no religious instruction was twenty-seven million, or a number equal to approximately one-fifth our national population. Today, however, the number of those not receiving religious instruction is said to have increased to thirty-six million, or approximately one-fourth the population of the United States.

To understand this amazing figure, picture yourself as watching these thirty-six million file by, one child passing every third second. Marching continuously night and day, it would take nearly three and one-half years for the line to pass in review.

Where are these children? They are all about our churches and our homes. They are in remote areas also, where special visitors are needed. Not only from the standpoint of winning lives for our Lord, but from the standpoint of our national destiny, our personal safety, the preservation of our homes, the maintenance of public morality, and decency and human rights, it is imperative that they be reached for Christ.

To say that millions are unreached is not to discount the worth of the work already being done by Sunday schools and other like-minded organizations. The total number of Sunday school pupils in the United States in 1948, for example, has been given as 29,745,580; the number enrolled in vacation church schools was 3,705,238. Many of these and other children were also enrolled in weekday church schools. But the problem of the thirty-six million not receiving religious instruction remains.

Reaching this group means locating the child in earliest infancy and following him unremittingly through the years. It

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means bringing in the poor and underprivileged for Christian instruction, providing clothing and transportation where necessary, or erecting temporary Christian education buildings strategically located as to safety hazards, congested areas and housing projects. It means the establishment by the church of nursery and kindergarten day schools in which the child receives Christian care and instruction and through which some of the parents may also be reached and won. It means there can be no discrimination on the grounds of race or economic levels that the will of Christ for childhood may be followed.

Carefully conducted surveys will be necessary, with tabulated results. Intensive effort will be required in planning and carrying these out. Then must follow the taxing work of enlisting the children. This means overcoming the indifference or opposition of parents to the point of enrolling the children and maintaining regular attendance.

How can the church school maintain a high average attendance among children of unchurched or underprivileged homes when public education, with all its resources in plant, equipment and personnel, must rely on compulsory attendance laws for results? The answer for the church school is love, the love of Christ for children manifest in every worker's attitude. This love will impel frequent visits to the homes of the children, consultation with public school authorities and parents in problem cases, together with faithful study of child psychology with a view to understanding and winning children.

The increasing secularism of public education can be offset by various resources at the command of the church. Beside the Sunday school there are the vacation Bible school, the weekday

church school, family camps, children's camps, youth camps, home camps, periods of special evangelistic emphases, junior church, the pastor's sermons to children, missionary societies, Christian literature for children, including children's adaptations of the Bible, agencies of child evangelism, Christian clubs and other groups under Christian auspices, such as the Scouts for boys and girls, and last, but not least, the influence in millions of Christian homes.

If the church fails in winning vast numbers of children it can be only by neglect. It has the opportunity and the means to succeed. The radio, television, telephone, films, the press, all are available for Christian education, as well as for secular use.

It is, of course, the children of Christian homes who are most accessible. It is of them that the church is already thinking and for them it is expending money, time and effort throughout the year. But it must be emphasized that the Good Shepherd could not rest so long as even one per cent of the lambs remained outside the fold. If the work the church is now doing for its children is not to be swallowed up in a flood-tide of paganism, it must quickly reach and save vast numbers as yet undiscovered.

Having been enlisted, children must be taught, and what? The Christian is responsible not only for the development of skills and attitudes, but for passing on the body of eternal truth found in the Book. This means teaching must center around the Bible, with the Holy Spirit as the great Instructor; the time in Sunday school is too brief to be devoted largely to extra biblical material, as some advocate. And in any case, the extensive and constantly expanding program of public education provides quite

[Continued on page 589]

What About Church Union?

A Symposium

Edited by G. COLEMAN LUCK

Evangelical leaders reply to appeals for a united Protestant Church now

THE drive for organic union of Protestant denominations has received fresh impetus from the Conference on Church Union held in Greenwich, Conn., last December with delegates "representing half the Protestants in the U.S." This conference was preceded by considerable propaganda for such union, including an article by Dr. Henry P. Van Dusen in the Sunday magazine supplements of various newspapers throughout the country, another by Dr. Truman B. Douglass in the *Woman's Home Companion* for December, which reached a still wider audience through its use in abbreviated form as a full-page advertisement in a number of daily newspapers, and an editorial in the *Christian Century* for November 23.

What are Protestants thinking concerning this issue? Dr. Van Dusen in the above mentioned article says that the radio debate over "America's Town Meeting of the Air" some time ago on "Is a United Protestant Church Possible Now?" was followed by a heavy mail response in which 94.8 per cent of the letters favored "a single united Protestant Church now."

A letter from the manager of the broadcast, however, states a far different reaction: a mail count "in the vicinity of 8,000 with about 83 per cent of those who expressed an opinion agreeing with Dr. [Walter A.] Maier," a strong speaker *against* union without doctrinal agreement.

Since the American public has, for the most part, heard only from the staunch advocates of "union now," a sober, earnest and wholly scriptural picture of the other side of the question seems both timely and needful. To this end *Moody Monthly* has asked several outstanding Bible-believing, Bible-preaching ministers, representing various segments of evangelical Christianity, for brief statements of their views. One is a Southern Baptist, and another is identified with the Conservative Baptists of the North. Lutheranism finds its speaker in a well-known minister of the Missouri Synod. The group is completed by a Southern Presbyterian minister and a widely-known eastern pastor and conference speaker. The statements by these men merit prayerful consideration.

"True unity must be unity of purpose, vision and aim."

W. A. CRISWELL, Pastor, First Baptist Church, Dallas, Texas



There was a time when Christendom was one, powerful, all-inclusive ecclesiastical organization. In history books that time is called "the Dark Ages." It was a time of outward organizational unity. Did it better the lot of the poor? Did it free itself from corruption and abuse? Did it bring in the golden age of the kingdom of God? No. It was a curse to the minds and the souls of men.

There is no follower of Christ but who could pray concerning the churches "that they all may be one" (John 17:21). But if the prayer were answered in the spirit of Jesus' intercession it would be a unity of faith, of common belief and of doctrine. It would be the kind of unity described in Ephesians 4:11-16.

Without this common doctrinal basis, there can be no real unity. The old prophet Amos asked, "Can two walk together except they be agreed?" (Amos 3:3). True unity must be a unity of common purpose, vision and aim. What is this God-revealed purpose for the followers of Christ? It is the evangelization of the world. If we can be united in going forth to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," in "teaching them to observe all things whatsoever I have commanded you"—if we can be bound together with the vision of heavenly citizenship, as earthly pilgrims seeking a city to come, then we can have unity in the truth, power and spirit of Christ. But just to be big, to be impressive, to wield a political big stick, to reform Sodom and Gomorrah, is no basis for unity for God's people.

Is it true that the most crippling disability of the American churches is their disunity? Often big business combines are a

curse to the people. Our anti-trust laws are placed on the statute books to limit their power. What about big church combines? We might visit countries which have one big church, Protestant or Catholic, and see whether they reach the people for Christ and protect the interests of the minority. The record is against the big church cartel, just as it is against the big business cartel. There is something about worldly power whether in Church or in State that ruins men.

Those who labor for church union are frequently those who are the most committed to the social gospel. If Christianity were just a ministry to the physical needs of the human race, then we should certainly get together in some super-community chest, call it church or what you will, and strive manfully for the amelioration of the lot of the miserable. A civic club, a political organization can do that nobly, and such groups are doing it. But the faith of Christ is more than the Golden Rule. It is more than reconciling management and labor, more than the establishment of playgrounds, more than sponsoring united observances of great festive days, more than furthering community projects. Our task as the witnesses of Christ is to change, through the power of the Holy Spirit, the hearts of men. And changed men will make their impact on the world. How can you have a better society without better people?

If we all got together, within a few years it would have to be done all over again. Free men are not going to stay in one super-organization. Dissenting groups will spring up here, there, yonder, everywhere. Let them be. There is room enough for us all. Without coercion or oppression, let us preach repentance toward God and faith toward our Lord Jesus Christ, to the multitudes still unreached by the gospel of life and light and salvation.

"Real union will have to be wrought by the Spirit of God."

O. A. GEISEMAN, Pastor, Grace Lutheran Church, River Forest, Ill.



The great interest manifested in achieving a united Christian Church certainly ought to call forth a prayer of thanksgiving from the heart of every believer. A united Church is the heart's desire of our Lord, who prayed so fervently "that they all might be one." In this prayer every Christian joins.

It is my conviction, however, that if any union of divided church bodies is to be achieved which has spiritual value and is truly pleasing to God, then the following facts will have to be kept in mind:

1. The Church is the creation of the Spirit of God. Hence any real union of Christians will have to be wrought by Him, as He, through Word and sacrament, leads men to a common faith and understanding. This union cannot be effected by a mere vote of committees who meet as official representatives of various denominational groups. Such a vote may, in truth, be so contrary to fact as to be a mere figment, denying the reality of the true situation.

2. The Church is "built on the foundation of the prophets and the apostles, with Jesus Christ himself being the chief cornerstone." Since this is true, any effective and meaningful union must be based on the inspired Word of God. Any other union would move the Church off its foundations and be hurtful rather than helpful. There is no hope for success in merely agreeing upon a least common denominator of Christian teaching, which probably would prove to be no more than a code of ethics, and thus in effect a denial of the fundamental truths God has revealed to us.

3. The Church belongs to Christ. He proudly called it "My Church." Hence, all who deal with the problems of church

union should consult not expediency or man's organizational ingenuity or his desire for practical efficiency, but rather the will of Christ. There is no easy answer to the question. Human pride and prejudice must bow humbly and obediently before the Word and will of Him who is the Lord of the Church.

4. Inasmuch as all Christians, that is to say, all believers in the sin-atonning Christ, are the reborn children of God recreated and enlightened by the Spirit of God, they should be respected as such even though belonging to a group whose doctrines differ from those of my own denomination. This has been neglected too often. Christians have frequently treated one another more lovelessly than they would have thought of treating the rankest and most blatant infidel. This lovelessness of Christian toward Christian has probably given vastly more offense to weak Christians and unbelievers than the fact that the Church is divided into denominational sects and groups.

5. Christians should show their love for one another across denominational lines by being patiently and meekly helpful to one another in attaining to the fuller measure of God's truth and spiritual blessings. If those of God's children who hold differing doctrines will in prayer and under guidance of God's Holy Spirit sit down together and honestly search the Scriptures to find a true and common understanding, who will then dare to declare beforehand that the Holy Spirit cannot lead them to a true unity of faith?

6. If such an approach is employed, it may try our patience indeed and lack the speed and superficial efficiency of a more political approach, but it will certainly serve more effectively in actually welding Christian hearts together than a mere vote of official committee or *ex cathedra* declarations by ecclesiastical officials. Meanwhile, the prevailing spirit of love and the very earnestness of heart-searching and spiritual study may well serve as a beacon light to a hating, striving and disunited world.

"It is not church union we need, but a Church united to Christ."

HAROLD S. LAIRD, Pastor and Conference Speaker, Wilmington, Del.



My attention has been called recently to a number of widely published articles, all containing the same basic theme. One is in the form of a full-page advertisement published by *The Woman's Home Companion*; another is by Dr. Henry P. Van Dusen, "Protestants Are Uniting"; and still another by Dr. Truman B. Douglass, "Let's Unite Our Churches Now."

It is significant that each of these articles emphasizes *not church unity*, but *church union*. In the prayer of our Lord in John 17:21, so frequently quoted these days, it is not for organic union that our Lord is praying, but for spiritual unity. Neither does He pray for unity among mere church members, but for unity among those who have believed on Him.

It is quite possible to have an organic union between those united to Christ by faith and those not so united. Such, as a matter of fact, is exactly what much of the organized Church now has. But that spiritual unity for which Christ prayed is possible only among those who are truly united to Him. Such a union with Christ is brought about only by the supernatural power of the Holy Spirit as the result of personal faith in Christ as crucified Saviour and risen Lord.

One explanation of the present interest in organic rather than spiritual unity is that men do not realize what the purpose of God is for His Church in this age. They believe that its task is to provide what our politicians term "a more abundant life" for the so-called "forgotten man."

The truly abundant life is that life which is enriched by the things that Christ alone can give, not by things men can supply. God's program for the Church in this age is to proclaim the good news of a crucified and risen Saviour, who is able to save men from the just penalty of their sins, and to enrich their lives with every spiritual blessing.

A second explanation of the emphasis upon organic union is that so many of our church leaders, like the Sadducees of Christ's day, know not "the power of God." Only the unbelieving world is impressed by numbers. The advocates of church union talk much about the need of united forces. God has said His purpose will be accomplished "not by might, nor by power, but by my Spirit"—not by a numerically strong Church, but a Church of men and women filled with the Holy Spirit.

We will do well to remember the words of James to the council at Jerusalem in Acts 15:13-18. The purpose of God for His Church in this age is not to "build the kingdom of God" in the earth, but rather to preach the gospel to a lost and dying world, that there may be called out of the world a people for His name, until the true Church, which is the body of Christ, is completed. Then, and not until then, will He, who alone can set up the kingdom of God upon this earth, return.

It is not church union we need, but a spiritual church unity. We need a Church so united to Christ, in its faith in the Bible as the Word of God, and in its purpose to proclaim the gospel, that even in our generation this gospel may be preached "unto the uttermost part of the earth." Only after this is accomplished will Christ return to usher in that kingdom for which "the whole creation groaneth and travaileth in pain together until now."

"Protestant history has shown that power has been achieved through division."

H. H. SAVAGE, Pastor, First Baptist Church, Pontiac, Mich.



The history of the Protestant Church has shown that power has more often been achieved through division than through unification. Whenever a Church through power or prestige has become accepted either officially or unofficially as the state Church, it has lost its evangelistic fervor and its missionary zeal. The great Wesley revival, as well as other non-conformist movements, would seem to prove that point.

This does not mean that we should have countless separations and divisions; but it does mean that when any old-line denominationalism becomes decadent and lifeless, a new vigor and vitality is needed which cannot be supplied by uniting with something else equally decadent and lifeless.

There is a very definite reason for this: divisions are usually the result of strong convictions, convictions that are worth striving for even to the breaking of fellowships that have been most precious and desirable. Unifications, on the other hand, are seldom the result of strong convictions, but are usually the result of a willingness to sacrifice conviction for the sake of a false expediency.

If unification is so desirable, why should it not work in the industrial world? Why do not all the leading automobile manufacturers merge into one colossal company that could control all automobile manufacturing? Why do not all of the radio people do the same thing? A number probably would like to, but such a merger would stifle the competitive spirit that

means so much in the development of new methods and new machinery. As a matter of fact, the government has seen the danger of such merging to such an extent that anti-trust laws are constantly invoked to prevent excessively large combines.

The most serious reason for doubting the spiritual efficacy of unification, however, is the fact that (to my knowledge) unification has *never* increased missionary giving or interest. In every case that I have investigated, whether involving individual churches or whole denominations, there has been a combined decrease instead.

As an example, I have carefully gone over the statistics of missionary giving in the United Church of Canada with a pastor who was very much in favor of unification. Much to his surprise, the statistics proved that the missionary giving of the United Church had never equalled the combined amount given by the Methodist and Congregational churches before unification. This did not even include the Presbyterian churches that had united; many did not unite, and we had no way of knowing how to make a proper division.

The very fact that so many independent missionary agencies, such as the China Inland Mission, the Sudan Interior Mission, and radio station HCJB, have prospered so greatly under God is indication that the missionary spirit of old-line denominationalism is not sufficient, and unification does not increase it. The very fact, also, that Bible institutes, training such a host of Christian workers, have the seal of God Almighty upon their work, is evidence that old-line denominationalism is not supplying the desirable needs for Christian service to meet the challenge of the Great Commission.

"Beware of unification which threatens the faith of your fathers."

CHARLES J. WOODBRIDGE, Pastor, Independent Presbyterian Church, Savannah, Ga.



The trend of our day is toward church unification. Heavy pressure is being exerted upon Protestants of all persuasions to pool their resources, eliminate unnecessary ecclesiastical barriers and join the ecumenical movement.

Why must we have so many denominations? In the interests of efficiency and economy should not competing churches unite? In the face of growing secularism, materialism, and agnosticism, should not

those who accept Jesus as Lord and Saviour get together? With Communism flowing as a tidal wave across vast sectors of the world, would not a united Church serve as an impregnable, resistant rock?

These are powerful arguments. To the average layman they seem plausible. The practical businessman might readily feel that duplication of church plants and personnel in rural communities is a waste of time and effort; that the multiplicity of denominational headquarters is an extravagance; that competing ecclesiastical units entail unnecessary overhead; that consolidation is the key to achievement; and that the way to make a genuine impact for God on a godless age is for all the regiments in the service of the Lord to move as one vast unit as members of one glorious army.

The idea is grandiose. It is plausible. It sounds logical, but... But what?

The modern concept of church unification is most inviting. Thousands gaze in rapture at its external structure. But termites are at work beneath the surface, steadily, ruthlessly destroying. The wary are not deceived by those who vividly depict the glories of the superstructure; before they commit themselves to the twentieth century ecumenical movement, they want a guarantee that the lethal work of the termites will be stopped.

And what are the termites? Not mere denominational quibbles; not minor ecclesiastical technicalities; not theological trivia. The termites are *unbelief and its off-spring*.

Aggressive proponents of church unification claim that

Protestants may unite on the broad and comprehensive basis of faith in Jesus as Saviour and Lord. But the questions ring out: Who is this Jesus in whom we believe? Is He the Jesus of the Scriptures, very God of very God, virgin-born, miracle working, dying on Calvary to satisfy divine justice and to reconcile us to God, rising again in the body in which He suffered, and coming again in power and glory? Or is He the imaginary Jesus of modern theology, denuded of His deity, stripped of His miracle-working power, and dying merely as the supreme exhibit of love and loyalty to His Father in heaven?

These questions are fundamental. And they point to other basic questions. What is the source from which the united Church will derive its concept of Jesus? Is it the Scriptures of the Old and New Testaments, divinely and verbally inspired, and inerrant in their autographs? Or is it the emasculated Bible of the modernists? Just as the debate of the first three centuries of the Christian era centered in the Christological question, and the debate of the sixteenth century centered in the question of justification by faith alone, so the cardinal, far-reaching debate of the twentieth century relates to the question of the inspiration of the Scriptures.

The historical, full-orbed view of the Bible presents the historical, accurate picture of the Son of God. Without the Christ of the Scriptures men may unite their ecclesiastical organizations, but the resulting phenomenon is no organism; it is simply a great organization.

The insistence of Bible-believers that they will unite on no other basis than that of an inerrant Bible is no mere Shibboleth; nor is it an evidence of outmoded Bibliolatry. It represents a conviction that the true Church is established upon the deity of the Son of God; that true unity is that of the spiritual body of which Christ is the head; and that without the Christ of the Bible men are lost in sin.

Do you believe that the Bible is completely and thoroughly true? Then beware of any form of church unification which threatens, or minimizes, or relegates to the background the stalwart faith of your fathers.

on."

THE BIBLE the Living Word of God

By FRANK E. GAEBELEIN

Therein is life and power for all who accept its message and apply it to their hearts

A FEW years ago, the university world was startled by a new approach to higher education. According to this plan, which was advocated by a group at the University of Chicago, including President Hutchins and Professor Mortimer Adler, liberal education is most effectively centered around a select list of one hundred great books of all time.

A few colleges have adopted this concept of education. More have challenged it. But no one will challenge the statement that, whether it be on a list of one hundred great books or in the catalog of the more than eight million volumes in the Library of Congress in Washington, there is one Book which should never be called merely great. It alone deserves the superlative designation, "greatest of all." That Book is the Bible.

The New Testament author of one of the greatest letters ever written declares that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). That this Bible of ours is nothing less than the living and powerful Word of God can be abundantly supported.

It would be quite possible to marshal a convincing and wholly unique array of facts about this greatest of books. It would not be difficult to quote tributes to its supremacy from every President of the United States, beginning with Washington and concluding with Truman. Some staggering figures might be detailed as to its circulation, culminating in the stupendous fact that the Bible is the only book in the world which can truthfully have printed upon its title page this statement: "Net circulation: one billion copies."

Dr. Gaebelein is headmaster of the Stony Brook School for Boys, on Long Island, N.Y. The above message was brought in the chapel of the U.S. Military Academy at West Point before the traditional presentation of Bibles to fourth-classmen by the American Tract Society.

April, 1950



Louis C. Williams photo

Much could be made of the Bible's inescapable influence upon every great writer in England, from Shakespeare, who knew it well enough to refer to fifty-four of its sixty-six books, down to Winston Churchill. Do you know, by the way, that a recent investigation of the editorial page of our greatest American newspaper, *The New York Times*, showed 462 biblical quotations and allusions in 367 editorials over a period of a single year?

Or, from another point of view, we might be stirred by the heroic story of those faithful men and women—and there were many of them—who actually shed their blood that you and I might possess this Book.

But there is something else of vastly greater importance I want to stress—that is the life and power of this Book, and what it can do for you and for any man who will take its message at its plain face value and apply it to his heart and life.

THE WORD OF GOD—that is the Bible's own synonym for itself—"is living and powerful," says our text. How living and how powerful is this Book now in this present year? Let me give you an illustration. Some months ago, Glenn Wagner, foreign secretary of the Pocket Testament League, went to the office of General Douglas MacArthur in Tokyo to thank him for permission to distribute a million copies of Scripture in Japan. "You have the cart before the horse," said

General MacArthur. "It is for me to thank you for coming." And he went on to make the remarkable statement that, before Japan can recover as she should, not one million but thirty million Bibles will be needed.

Two days later, General MacArthur gave Mr. Wagner a magnificent statement, in which he urged Bible reading upon the whole empire of Japan. That statement included these significant words, which bring us to the heart of our subject: "In the sacred Scriptures you will find the Saviour of the world."

For any man, Japanese or American, British or German, white, yellow or black, the first principle for understanding the Bible is a very simple one. It is to be individually acquainted with the Person who is its subject. We get to know the living Word through knowing the living Lord.

Said the great Danish philosopher Soren Kierkegaard, "The Bible is a message from God with your address on it." That is true. The supreme merit of the Bible is not its literary excellence nor its historic value, for one may acknowledge these and remain a complete pagan. Its greatest worth is not even its matchless laws and perfect morals, which a man may strive to keep and yet not even know God. Its highest value is the fact that, in a sense which applies to no other person and no other book, through its pages there strides the Figure of Jesus Christ, the Son of God, the Saviour of the world.

You may have real respect for Script-
[Continued on page 576]

You Can Remake Your Sunday School

By S. L. BOEHMER

*There is almost no limit to what can be done
when sound principles are applied by a
consecrated and hard-working staff*

WITHOUT question, the Sunday school is the most important phase of all church work. Such a contention, coming from a pastor, should be fairly conclusive, for his natural bias is normally in the direction of the preaching services. But the well-informed, thoughtful minister can come to only one conclusion: that a strong

church cannot be built apart from a strong Sunday school.

True, churches have temporarily flourished through sheer pulpit oratory; but invariably, with the passing of the man, the work disintegrates. Far-sighted and wise, therefore, is that pastor who not only is warmly disposed toward the work of the Sunday school, but who makes the whole project his very vital business. In so doing, he assures a successful pastorate and lasting accomplishment for God.

There are a few facts which to me prove unequivocally the great value of the Sunday school and its vitally important relationship to the church. The Roman Catholic Church contends, "Give us a child until he is seven, and he will be a Catholic all his life." And educational authorities confirm the principle expressed. They tell us that we learn 75 per cent of all we shall ever learn by the time we attain the age of seven. All of this is just another way of saying that the man is "made" before he even arrives at the junior department of Sunday school.

Modernists would have us believe that

The furniture and drapes in the Nursery and Primary Departments of Calvary Church Sunday School are in vivid colors. The small pictures on the walls are changed periodically.



the child is incapable of assimilating Bible truth at an early age. Nature stories and studies are to be used, they claim, until the child is old enough to appreciate the meaning of sin, and its consequences.

But what saith the Scriptures? "Train up a child in the way he should go: and when he is old, he will not depart from it." Paul writes to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Since it is generally admitted that this teaching ministry is being sadly neglected in the home, the only alternative is that it be carried on in the Sunday school.

Consider also the relationship of the school to the church. When it is remembered that 75 per cent of all church members come to know Christ before leaving their teens, that is, during the Sunday school period; that 85 per cent of all church workers come from the same source, as well as 90 to 95 per cent of all ministers and missionaries, little need be added. In brief, the Sunday school of today is the church of tomorrow, and the most important arm of the church is the Bible school.

May such facts as these awaken us. At best we will still fall miserably short of the effort being put forth by both orthodox Jews and Catholics who give their children approximately one hour of religious instruction every day in the year. We Protestants give, at the most, one-half hour a week, and when sickness, absence, record-marking and other interruptions are taken into consideration, the aggregate number of hours of instruction given in the average Sunday school totals less than twenty hours a year! How can we sit back, smugly and complacently consoling ourselves that "it might be worse," or accepting as inevitable situations which we have brought ourselves to believe are just signs of the times?

It was the sudden realization of just

Pastor of Calvary (Associated Gospel) Church, Toronto, Can., Mr. Boehmer's Sunday school work has attracted wide attention. He is a graduate of Moody Bible Institute, Chicago.

these facts which caused us in Calvary Church in Toronto to roll up our sleeves and proceed with the difficult but not impossible task of reorganizing our Sunday school program from the ground up. We did it knowing that Christ's strength would be made perfect in our weakness, and that the wisdom that cometh from above would be our liberal portion. What we did, I believe, can be done by any Sunday school which is willing to acknowledge its need and approach the problem prayerfully and purposefully.

WHEN WE BEGAN reorganization in March, 1944, our Sunday school was admittedly in a rut. Attendance averaged about 200. This included approximately sixty children in a primary department which embraced all ages up to eight, about forty juniors, some thirty-five intermediates, twenty-five seniors and perhaps forty adults. Indifference was marked, departmental age limits were largely ignored, and offerings so poor as to be almost negligible.

Our first step was to summon experts in Sunday school work to admonish, instruct and inspire us. The sequence was simple. We acknowledged our need, we sought the help and counsel of those in a position to help us, and we acted quickly and unhesitatingly upon their suggestions.

One outstanding authority who proved of much help to us, on returning to our Sunday school some three months after his initial visit, was almost speechless when he found that we had done practically everything he had suggested. Said he, "We travel from place to place making suggestions and advancing ideas, but on our return some months or years later, often find that things continue exactly as they were from the beginning."

Such failure to profit by good advice is most unfortunate. From our own experience we would unhesitatingly say that the first step in solving any major problem is to seek the help of experts in the field, and then follow their instructions closely. The fact that you have a problem indicates that present methods are not wholly successful. Be prepared, therefore, to acknowledge the need and be ready to do whatever is advised, even though the remedies may seem revolutionary.

In our case, the first great problem was the staff itself. Certain workers were missing Sunday school on the least pretense, arriving late regularly, doing little or no visiting; in a word, "just getting by." They had carried on in that fashion for so many years that they had virtually become a law unto themselves. The matter became such a burden that the superintendent and I sought the counsel of the board of elders—and therein lies a very important link in the chain of Sunday school building.

It is essential that not only the pastor, but the church board be vitally interested in the Sunday school. Happy indeed is the pastor who can look for support to his elders or deacons when important changes are contemplated. Changes invariably bring misunderstandings, and in certain cases, hard feelings. Therefore it

[Continued on page 590]

Requirements for Leaders

*As outlined by the Sunday School
of Calvary Church
Toronto, Canada*

1. It shall be required of all staff members that they have a personal experience of salvation through the Lord Jesus Christ, that they feel definitely called of the Lord to work in our schools, and that they be willing to accept all the responsibilities therein entailed. All duly appointed members of the staff must be members of Calvary Church.
2. It shall be required of all staff members that they rigidly conform to the church policy of separation from the world, "avoiding all appearance of evil." By this is meant, among other things, those forms of amusement and entertainment which war against a Spirit-filled life, and which are generally recognized as including theater going, dancing, card playing, smoking, drinking, gaudiness in dress, use of cosmetics, etc. It is further expected that no leader will knowingly bring discredit or reproach upon the good name of the church in any way, but with particular respect to such practices as desecration of the Lord's Day, slander, idle gossip, immorality, gambling, illegitimate indebtedness, etc.
3. Teachers shall be required carefully and prayerfully to prepare each lesson, ever with the end in view of the salvation of souls, and the up-building of the saints.
4. Staff members shall be expected to be in their appointed places at least fifteen minutes before school begins, not only to welcome the scholars as they arrive, but also to discuss with them the problems and interests which are so vital in their young lives.
5. In case of absence, the staff member shall notify the departmental superintendent at the earliest possible moment in order that he or she may supply a substitute.
6. In cases of absent scholars, the teacher shall make every possible effort to contact the home in question. An interested teacher soon reflects itself in an interested pupil. Quite apart from sickness or absence, the teacher should visit each home at least once a year. Homes of new scholars should be visited at the earliest possible opportunity.
7. Staff members shall be required to attend the monthly meeting. It is essential to gather together periodically to discuss the great work to which the Lord has called us, and to discover further ways and means of advancement. There should be such a burden for souls that none will allow anything to interfere with these important meetings.
8. Staff members should regularly attend all of the Sunday services and the midweek service of prayer, praise and Bible study. All devoted Christians should attend these services, but especially those who, by virtue of their position as leaders, ought to be an "example to the believers."
9. Every staff member must be in harmony with, and subscribe to, the articles of faith of Calvary Church.
10. For the sake of utmost harmony, every staff member is urged to endeavor to keep the unity of the Spirit in the bond of peace, and, to this end, accept all decisions made by the executive, regarding the administration of the school as from the Lord.
11. Every teacher should be a consistent personal worker, knowing how, and having a great desire, to point the lost to the Saviour. To best accomplish this end, our lives must be pure. It is not enough to teach the Word. We must live it.
12. Staff members, except when excused by the executive, shall be required to take the teacher training course.
13. All staff appointments shall be for a term not to exceed one year, and shall be made in accordance with the foregoing requirements.

Are We Fundamentalists Missing Something?

By A. W. Tozer

Concerning realities far beyond the experience of most, but within the reach of every believer

A Fiftieth Anniversary Special Feature



It is my serious conviction that there lies within the framework of fundamental Christianity a place of power and fruitfulness far richer and more beautiful than anything the average Christian at present enjoys.

I have arrived at this conviction by a number of converging roads. Starting from any of several points and traveling straight along, I have come out at the same place, namely, that there is in the simple message of the cross something wonderfully elevated and heavenly which has escaped this present generation of Christians—or at least it has escaped the rank and file of those who make up the great army of conservative believers today.

For one thing—and this is by far the most important—the Bible itself would appear definitely to indicate this. Peter justified the experience of the disciples at Pentecost by saying simply, "This is that." The "that" to which he referred was the promise of God in the Old Testament; the "this" was the sudden afflatus of power which those disciples had received a few minutes before. The two corresponded exactly.

If "this" had not sprung out of "that," Peter and the rest of those Scripture-honoring Jews would have rejected it flatly. But for us the important thing is that the ancient promise *did* come alive in human experience; it *did* leave its place on the Hebrew scroll and enter the living hearts of believing men and women. That which had for hundreds of years been a sacred and well-guarded text now leaps into life and becomes a wondrous, conscious reality in the souls of living men.

We have but to take a quick look at our "this," which is our present experiential possession, and compare it with "that," which is what God tells us we could possess if we would, and the startling spiritual discrepancy is instantly apparent.



VICE-PRESIDENT of the international Christian and Missionary Alliance and pastor of the Alliance Church on Chicago's South Side, Dr. Tozer speaks and writes on such themes as the one developed here much more readily than he does of what he calls "my rather uneventful life." A few facts, however, are available.

He was born at La Jose, Pa., April 21, 1897, and ordained in 1920, coming to his present church in 1928. He is married and the father of seven children.

In addition to booklets, tracts and magazine articles, he has written three major books, *Wingspread*, the life of the missionary statesman, Dr. A. B. Simpson; *Let My People Go*, the life of the missionary martyr, Dr. Robert Jaffray; and most recently, the devotional book, *The Pursuit of God*. He is also a frequent conference speaker.

During the year and a half since the appearance of *The Pursuit of God*, Dr. Tozer has increasingly come to be recognized as one who can speak authoritatively and helpfully on the deeper Christian life, the theme of the accompanying Fiftieth Anniversary article and the two which are scheduled to follow.

ANOTHER ROAD that led me to the conclusion that we of this day are missing something very wonderful in the Christian life is the road of religious biography. Making every allowance for the spirit of hero worship and the naive enthusiasm with which religious biographers often approach the task of writing the lives of the saints, yet I could not escape the conviction that such men as Augustine, Bernard of Clairvaux, Johannes Tauler and Nicholas of Cusa (to mention but a few of the ancients) *must* have had a knowledge of God leagues beyond anything we see in conservative circles today.

As a seeker after God I found it rather disquieting to compare the spiritual fervor of such men as François Fenelon, Jonathan Edwards, Samuel Rutherford or John Wesley with our casual and rather self-satisfied twentieth century fundamentalism.

Another thing that disturbed me was the fact that the saints of whom I speak were not what they were because of any superior intellectual gifts (though many of them possessed intellects of the first order). Their power lay in their intimate knowledge of God. The aura that picks them out of the shadows of the past was something from God, something spiritual, something inward and heavenly. And when I learned that they had found their treasure within the sacred Scriptures and

could give chapter and verse for all they enjoyed, I knew that I at least was missing something which I might possess if I would.

Here is an odd fact: the weakest believer holds in his hand all that the mightiest saints ever possessed. He has at his disposal every grace that made them what they were. This weakest believer actually believes the same things that made an Augustine, a Nicholas Hermit or a Samuel Rutherford. The difference is not one of creed, but of emphasis and experience.

ONE MORE ROAD I might mention that brought me to the conclusion that we of today are missing untold spiritual treasures was my own personal experience of God. Through much suffering and with many slips and falls I have been (through infinite grace) led into a land where the grass is longer and the waters cooler than any I have known before. And all this without altering one tenet of my fundamentalist creed, and without admitting anything as genuine which cannot be justified by the Scriptures of truth.

Knowing that some good people might call me a mystic or an extremist, and having on my own account a rather cautious mind, I have carefully checked everything as it occurred by the two tests of Scripture and fruit, and I have come

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to this conclusion: Whatever leads a man to adore the Triune God and to trust with growing appreciation the precious blood of atonement; whatever makes him hate sin more intensely, love the brethren with broader charity, love the Word of God as the very fountain of all truth, love God's ancient people, the Jew, respect and obey the laws of the land, and work for the evangelization of the lost world—whatever, I say, has this effect cannot be false or fanatical. It must be of God.

Now, nothing comes causeless. The thin, bloodless quality of much that claims to be Christian, the failure of believers to enter into their heritage in Christ, the habit of dragging on year after year without spiritual power, the tendency to "grovel here below, fond of these earthly toys," and the general absence of that moral happiness and spiritual delight which characterized the first Christians, must have a cause.

We dare not say that cause is wrong doctrine, for these things are true of multitudes who believe in the whole Bible and who have never deviated an iota from the truth as taught by the apostles. They are true of many in Bible schools and in missionary societies, and they are true of many sincere ministers of Christ and leaders of the conservative forces of our day. To what then do we trace our failure? What prevents the seed of truth from springing into flower and fruit?

Without pretending to solve the whole problem in a few words, I would nevertheless point out some hindrances which should be plain enough to everyone once the brush is cleared away.

ONE THING is this, that for more than a full generation we have been under the influence of a type of Christian teaching which (intentionally or not) constantly stressed the objectivity of the Christian faith at the expense of its subjectivity. Stated simply, the objective in religion is that which is external to me, the subjective is that which is within me. Whatever the psychologists might think of this definition, it yet does define the words as I shall use them.

Now the two elements must be kept in balance if we are to have the true faith of the New Testament. But this we have not done. In our praiseworthy effort to preserve correct doctrine and to magnify the finished work of Christ, we have unconsciously created the impression that Christianity is an objective thing, consisting of certain acts of God done outside of us and apart from us in time and place. We have stressed objective truth to the near exclusion of subjective experience. We have led people to believe that if they accept the historic truth of Christianity, they do indeed possess its true spiritual content.

I submit that the historic facts of Christianity do not constitute the faith of our Fathers. They constitute instead only one-half of it. The other half consists of the contemporary acts of God done within the souls of men, based upon and springing out of the historic acts already accomplished.

This almost exclusive preoccupation with the objective elements in the Chris-

tian religion has created a generation of textualists characterized by a burning zeal for the letter of the faith, but at the same time revealing a strange lack of understanding of its subjective and experiential elements. Everything is in the text, but how to get the vital content of the text into our hearts is hardly told us at all. The inferiority of true faith is overlooked, and we find ourselves like a hungry boy counting the bread and rolls through the thick plate glass of the bakery window. If the boy were to compose a song about what he sees, or write a book telling the number, size and shape of the loaves in the window, he might win himself a reputation as a pretty good fundamentalist.

I am afraid that for a long time we have been doing just that. We stand greatly in need of men to tell us how to get the bread through the plate glass and into our famished bodies.

There is a justly famous German work (too little known in our day) called *Theologia Germanica*. This little book had a powerful effect upon the life and ministry of Martin Luther, and he was himself responsible for several editions being printed and circulated. The author is unknown, but whoever he was he saw the pitfall which textualism digs for the feet of unwary Christians, and wrote against it with great clarity and vigor. We would do well to heed his words:

"We should mark and know of a very truth that all manner of virtue and goodness, and even that Eternal Good which is God Himself, can never make a man virtuous, good or happy, so long as it is outside the soul. . . . In like manner all the great works and wonders that God has ever wrought or shall ever work in or through the creatures, or even God Himself with all His goodness, so far as these things exist or are done outside of me, can never make me blessed, but only insofar as they exist and are done and loved, known, tasted and felt within me."

Another cause of spiritual debility in evangelical circles is the divorce between

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You're Welcome, Lord

DOROTHY REICH

Sometimes when I have done my best
To help some soul by want distressed,
I grieve that he does not exude
A fair amount of gratitude.
He takes for granted my largess
With ne'er a word of thankfulness;
Nor does he seem to feel that I
Should be extolled from housetops high.

But what is wrong within my soul,
That earthly praise should be my goal?
Have I not read within God's Word
That alms should not be seen and heard?
Love shown unto the least of these,
My heavenly Father knows and sees.

If it is done unto the Lord,
What need have I for man's accord?
What matter should he praise or blame,
Since I seek not mere earthly fame?
If man thanks not, I do not care;
I'll hear His "Thank you" over there.
So let me say, my whole life through,
"You're welcome, Lord, it was for You."

faith and moral living. Without meaning to do it, we have left the impression that there is an impassable gulf between faith and life. And the great emphasis has been upon faith, so that countless thousands have accepted Christ as Saviour (if such a thing is possible) without any corresponding shift of attitude toward the world or the flesh.

To teach or believe that true faith divorced from practice is possible to a human being is to convict ourselves of ignorance of both psychology and theology. All things being equal, a man is what he believes, and any faith which is not accompanied by a radical moral change is instantly disqualified and proved to be no true faith at all.

One more hindrance to the deeper life which I would mention is undue emphasis upon the *escape element* in the gospel. To a sinner trembling on the brink of the abyss, there could hardly be sweeter words than those found in John 3:16, "shall not perish." They are hope in despair, they are light in a dungeon, they are reprieve and escape from the house of death.

Because this is so, and the dramatic moment lies right there, the preacher is likely to make much of it and to present it over and over again, returning to it night after night, supporting it with touching stories and pointing everything up to the happy moment when the reprieve is granted. The escape element is so glorious that it tends to become the beginning and the end of many persons' experience.

Bible teachers too often gear back their exposition to this event and make no provisions for anything beyond it. And if the beginner is urged to "go on," the exhortation usually means little more than that he should study to learn all the reprieve means to him and to marshal more scripture dealing with that happy truth. The psychology of spiritual advance is destroyed at its start.

I think it can hardly be denied that this describes vast numbers of believers in circles of unimpeachable orthodoxy. These poor sheep simply have no one to show them, either by precept or example, what a glorious world of spiritual riches they entered when the reprieve was granted. So they build little houses on the very borders of the land and never explore the sweet uplands that beckon them on. They then settle down to lives marked by disappointment (which is met by gritting their teeth and exercising "faith"), dull monotony and pensive hope of something better when the Lord returns.

Now I believe there is for all of us a better life than that. There is a place of power, of inner sweetness, of personal communion with the Triune God, of victory over self, of swift flights on eagle's wings, of moral delights and spiritual fullness which we all may enjoy. I shall be eternally grateful to our Lord if He sees fit through these articles to stimulate even a very few to seek such a place for themselves.

(Dr. Tozer's second article will deal with the place of true desire as an indispensable requisite to growth in the spiritual life.)



Vacation Bible School Needs You

By HAROLD E. GARNER

As told to Sue Christianson

*The greatest need of every such school
is volunteers who are willing to learn*

THIS year thousands of Christians throughout the United States will again be asked to help conduct vacation Bible schools. While many will respond and share in this work, some will hold back for fear their lack of training or experience will impair their usefulness. Others may let the opportunity to serve slip by because they are uncertain as to what will be expected of them or because they fail to appreciate the importance of this ministry.

Here is a tragic situation, because Christian laymen—volunteers with possibly little or no experience—are the indispensable persons in nearly every vacation Bible school. In fact, the great majority of such schools are conducted without formally trained help other than the pastor and possibly the director.

This article is written to encourage volunteer workers and to help them with their important responsibilities. It is designed to aid the inexperienced director in planning a vacation Bible school and to help potential workers understand some of the overall vacation school problems. Parents who would like to know more about these schools and how

they function will also find answers to many of their questions.

The volunteer worker should first of all have an appreciation of the importance of the work to which he has been called. That work is vital both to the children and to the church. Since youngsters are looking for something to do during summer months, Bible school serves to introduce many from unchurched homes to the Sunday school and church. Many are won to Christ in the vacation school itself.

For those who are already in Sunday school and church, vacationtime schools offer precious hours of extra Bible study. A ten-day vacation Bible school, for example, will usually give the child enough to double the amount of instruction he will receive during a year in the Sunday school class period.

Whether you face the responsibility of organizing and directing an entire school or of working in one of the departments, the steps in getting the school under way are much the same.

FIRST, be assured you do not have to make your plans unaided. There is a great deal of interesting, Christ-centered, carefully worked out and educationally sound material on the market that gives day-by-day directions for each phase of a vacation Bible school. If you are responsible for selecting material,

write to several Christian publishers for description of their Bible school lessons*. With the help of this descriptive data, you can order samples of the materials you would like to examine more carefully. This should be done as early as possible.

Prayers and advance planning will go far toward insuring a good school. I recall one woman frantically accosting a vacation Bible school worker for ideas on organization. When asked when the school was to start, she replied, "Oh, we began this morning!" Is it any wonder that she was upset and that her pupils saw little point in returning the second day?

Ideally, initial plans for a school should be laid at the close of the preceding one, for at that time problems of organization and administration are fresh in the minds of everyone concerned. A little thought then helps to eliminate problems which otherwise may grow to be serious.

But if you have to plan this spring for a school this summer, begin now to decide questions of general concern, such as overall organization of the school, when it should be held, and during what hours. The most popular time of the summer is immediately after public schools have been dismissed, and the most popular hours are from nine to twelve o'clock, corresponding to the morning hours of the public schools.

At these meetings important commit-

*Widely recognized in the United States and Canada as an authority on Christian education, Mr. Garner is a member of the faculty of Moody Bible Institute, Chicago. Mrs. Christianson is a member of the writing staff of *MOODY MONTHLY*.

Vacation Bible school curricula from several publishers are reviewed on page 560.

tees should be set up to investigate such matters as housing, transportation, finance, and publicity. These problems differ with the local situation. If your church has adequate facilities for a good vacation Bible school, you will not need to concern yourself about a place to meet. Transportation frequently presents a problem in rural areas or in large cities. A committee on transportation can look into possibilities of borrowing or renting an unused school bus, or of getting volunteers to bring children to and from the vacationtime school.

When overall plans are well under way, materials from various publishing houses can be examined and the principal and department superintendents can decide which to use.

Check through the material first to see that it is scripturally sound. When you are sure that it is, determine whether it is really helpful as a teaching guide. Is the daily program, for example, outlined by periods and are you told how much time to spend on each division? It is much easier to teach if these details are given. Is the material correlated? That is, are the activities of the day centered around one theme? Youngsters learn more easily if the worship period, memory work, handwork, and recreation all center around a single subject.

Handwork material should also be examined carefully to make sure that it is outlined clearly and fully and can be easily followed. Consider, also, the amount of work involved in the handwork. How much preparation, such as drawing outlines or cutting out parts, will the teacher have to do? The handwork, after all, is for the pupil.

When comparing workbooks, note whether directions are given clearly and if the arrangement on the page is easy to follow. Even the size of the print will affect pupils' interest in the work.

Finally, consider the cost of the teachers' manuals and of the pupils' workbooks. Many vacation Bible schools are on a limited budget.

WHEN THE MATERIALS have been selected, teachers and workers are ready to plan departmental details. Each worker should study the materials alone first, later meeting to adapt the course of study to the needs of the department. Some adaptation is usually necessary to suit the local situation.

Each department should have several meetings, well in advance of the school, so that workers can follow directions given both in the teachers' manuals and in the workbooks. Every helper and teacher should fill out a pupil's workbook, learn the songs, and make samples of the handwork. Then when school actually begins, details of preparation have been completed, problems have been met and solved, and all workers are free to do their most effective teaching.

Such careful planning in advance not only helps the teacher's state of mind, it also goes a long way toward solving the problem of discipline. When the work is interesting and there is plenty to do, youngsters don't have time to get into mischief. See that your department is

organized around the slogan "No lagging moments."

Another way to insure order is to distribute helpers at the beginning of one row and at the end of the next one. Although there may not be enough helpers to place one in every row of seats, distribution of adults among pupils is most desirable. It is, of course, essential that teachers and helpers participate in the program with the children. It helps, for example, when they can sing songs and quote memory verses along with their classes.

AT LEAST two months before the school is to open, publicity should go out. Attractive announcements should be printed in the church bulletin, and posters placed in the vestibule and in various departments are assets. A sermon stressing the spiritual importance of the school, as well as a mimeographed letter to parents in the community, often brings excellent results. Samples of handwork to be done, displayed in places of business and in the church, is another way to arouse interest.

If at all possible, have a large banner printed and hung on the outside of the church or across the street in front of the church. This method is particularly effective if the church is located on a busy thoroughfare. Handbills and newspaper items will reach still other children, especially those in unchurched homes.

Perhaps the best promoters of a school are the children themselves. Give advertising tags or buttons to boys and girls in Sunday school and ask them to invite children in their neighborhoods and other friends.

Publicity should continue even after the school opens until attendance is as large as the school can accommodate. Be sure to thank pupils for their assistance in bringing others; a public "thank you" during announcement time helps children feel they have a part in making the school a success.

Although most people think of a vacation Bible school in terms of children, one of the more recent trends is a class or two for adults. In some communities where mothers are interested in attending, a special mothers' class is held while the children are in session. If there is someone in your church to teach such a class, you'll find it pays dividends in encouraging mothers to give better Bible instruction in their own homes and in winning unchurched families.

Evening classes are likewise often effective in enlisting young people in the vacation Bible school. Many of them may be unable to attend during the day because of employment or home duties. Still others feel they are too old to attend school with small children. But if there is a lively evening program, young people are usually eager to come.

Finding material suitable for such a group is often a problem. Usually someone familiar with young people's activities can work out a course of study if he is given time to prepare. Such a course should, if possible, include student participation in the worship service and in-

Opportunities for Service in Vacation Bible School

A Check List

- Pray for workers and children
- Serve as director or principal
- Superintend a department
- Teach from the platform:
 - Bible story
 - Bible study
 - Missionary story
 - Memory time
 - Bible drills
 - Music
- Teach a class:
 - Notebook work
 - Handwork
- Serve as a class helper
- Lead worship services
- Lead singing
- Play the piano
- Direct recreation
- Take charge of all handwork
- Serve refreshments
- Supervise picnics and outings
- Serve as general secretary
- Keep departmental records
- Serve as treasurer
- Order all supplies
- Publicize the school by:
 - Making posters
 - Distributing dodgers
 - Addressing envelopes and typing cards to parents
 - Writing newspaper articles
 - Preparing material for the church bulletin
- Visitation:
 - To encourage enrollments
 - To follow-up absences
 - To invite parents to demonstration program
- Arrange for transportation
- Answer telephone
- Run errands
- Donate materials or money

(This check list may be mimeographed and circulated among members of your church as an aid to recruiting volunteers.)

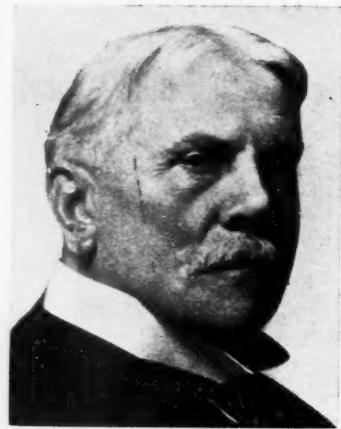
★ ★ *

teresting music periods where young people can enjoy part singing. The entire program should, of course, center around study of some portion of the Bible.

Whether a group of this type or a mothers' class is successful depends largely upon the leader. Frequently people who would be unavailable during the day may be secured to teach evening classes.

ANY CONSECRATED CHRISTIAN with a pleasing personality and average gifts is likely to find his services needed in vacation Bible school. One pastor, harassed for helpers, was heard to say as he planned a school, "If I had a broomstick, I'd even give it a job!" The remark is more tragic than laughable to anyone concerned about summer Bible schools, for it epitomizes the great need for helpers.

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C. I. SCOFIELD

CYRUS INGERSON SCOFIELD was born in Michigan in 1843, and reared in Tennessee. By the time he was thirty, he had served four years in the Confederate Army under General Robert E. Lee, had been admitted to the practice of law in Kansas, and had served as a member of the Kansas House of Representatives and as U. S. attorney for the District of Kansas.

Dissatisfied with political life, he resigned his office after two years to practice law in St. Louis. There at thirty-six, already with more than a moderate taste for liquor, he one day knelt in his office with a Christian friend and accepted Christ as his Saviour. From that moment on his life was completely transformed.

Three years after his conversion, the new C. I. Scofield was ordained a Congregational minister, becoming pastor of the First Church of Dallas, Tex., and later of the Congregational church at Northfield, Mass. In succeeding years he became increasingly well known as a Bible teacher and lecturer, completing the Bible correspondence course which is still offered under his name, and later, the Scofield Reference Bible, which was published in 1910, eleven years before his death.

"The Joyous Life" is taken from the *Christian Workers Magazine* for December, 1914, which reprinted the message from the *Dallas News*.



The place
of Christian joy
is the place
of glad participation
in the sufferings of our Lord

"That they might have my joy fulfilled in themselves." —John 17:13.

We have here two simple ideas—Jesus Christ filled with joy; ourselves privileged to partake of that joy until we also are filled.

Pleasure, Happiness, Joyousness

It is not uncharitable to say that many people in this world are content if they may be merry; they seek nothing higher from life than pleasure. If they may put far from them the burden and sorrow and care of this world, and forget its grief in a passing jest, they are content. There is a place in life for pleasure, but pleasure is never the object of lives which are noble.

Better than this and the pursuit, I would fain believe, of a far greater number is happiness. Happiness is an infinitely higher thing than pleasure, and the desire of God that His children should be happy is abundantly revealed in the Bible. The beatitudes are instructions in the art of happiness.

But our text speaks of something better even than happiness, and that is joyous-

ness. Joyfulness, in the scriptural sense of the word, might be defined as happiness overflowing. Joy is happiness too full to be used up in mere personal satisfaction; happiness all alive and aglow. If happiness might be compared to a tranquil lake, embosomed in protecting hills, joyousness would be like the outflow of a mighty river.

It may, then, help us, just at the beginning, to fix in our minds these three things which stand over against sorrow or pain: pleasure, which exists for and ends upon self; happiness, a deeper, nobler thing; and joyousness, which is the overflow of happiness.

The Joy of Jesus Christ

First of all, Jesus speaks of His own joy. Now, we do not habitually think of Jesus Christ as joyful. Long before His manifestation, the prophet Isaiah had said of Him that He would be a "man of sorrows and acquainted with grief." And so it was. But observe: a man of sorrows, not a man of melancholy. We cannot think of Jesus Christ as moping through life; we cannot think of Him as turning fretfully toward His burden, as thinking of His wrongs—His throne denied Him, His people rejecting Him, His poverty and humiliation in a world which He had made.

Just once, in Gethsemane, He speaks of His sorrows: "My soul is exceedingly sorrowful, even unto death." But habitually He speaks of His joyfulness. That, then, is the paradox of His life. "A man of sorrows and acquainted with grief"; but bearing these sorrows, as it were, upon the deep floodtide of a mighty joy. And the joy was more than the sorrow.

Let us try to understand this paradox—an exultant and joyful man of sorrows.

Have you ever observed that the nearer Jesus came to the cross, the more He spoke of His joy? You do not find that He testified of His joyfulness much in the earlier part of His ministry, and I believe not once in that which is called "the year of public favor," when the multitudes thronged Him and it seemed as if the nation would really receive Him as the long-expected Messiah. But as He went on, drawing ever nearer to Calvary, and as the burden of the shame and sorrow and sin of the world began to gather in awful darkness over Him, He speaks ever more and more of His joyfulness; and in His closing admonitions and instruction there is a constant reference to the deep joy which filled His being. Just when the tide of sorrow is rising highest, the joyfulness seems to rise above it and triumph over it.

The Paradox Solved

If we ponder that, and connect it with the prophet's explanation of the sorrows of Jesus Christ, "Surely he hath borne our griefs, and carried our sorrows," I think we shall be on the very verge of solving the paradox. In other words (and is it not very simple?), Jesus found His supreme joy in bearing the sorrows of others. He was not joyful in spite of having to bear the sorrow and burden of the world; He was joyful because He could bear them. This was the fountain head, the very source, of His joy.

I think we can conceive of that, if we are willing to separate ourselves for a moment from that shrinking which we all feel at the thought of pain and sorrow, and get on the nobler side of our own souls. We can understand that such a being as Jesus would rejoice, with joy

[Continued on page 552]

LET me look at your bookshelf, and I can tell you something about your spiritual outlook. There may not be a mirror behind your books, but, nevertheless, they reveal much concerning the thoughts of your mind and the intents of your heart toward God. Great preachers and Christian educators are invariably surrounded in their studies by shelves and shelves of good books which they use and know.

A Christian worker visits many homes and in each learns by observation much about the circumstances and needs. Some homes are beautifully furnished, with bookcases containing classics in handsome bindings. A few have collections of books on art, music, poetry, or philosophy. In some there is not a book in sight.

Occasionally—though all too rarely—you will find a home with a shelf or more of Bible study books, and now and again a living room table on which is a well-used Bible along with good Christian magazines. Such a home is rich indeed, although its store of worldly goods may be limited. For books reflect their owners' thoughts, and "as a man thinketh in his heart, so is he."

Gospel booksellers sometimes say that Christian people do not read much anymore. This was hard for me to believe while teaching Christian education in a Bible institute. Students there would sacrifice almost anything to buy a book which would be useful for their Christian service. Working in a Sunday school with a class of young adults, however, or in a missionary society, soon shows that most people seldom read good books. And yet there are many such books to be read—books that are theologically sound, well written, timely, interesting, easy to read, and above all, useful to the Christian worker.

Why is it that Christian people do not read more? Is it because they do not realize how much help properly selected books will give them? Do books today seem to cost too much? Has their church no adequate library? Are they "too busy"? How may we booklovers persuade these friends that worth-while books are of priceless value to the Christian who wants to grow in spiritual effectiveness?

My purpose in writing this article—as well as in compiling the book list which follows—is to answer some of these important questions in a practical way.

Good Books Meet Spiritual Needs

All of us recognize that the Bible is the best book, the source of all true spirituality. The books mentioned here, therefore, are useful because they explain God's Word and how best to use it and spread it abroad.

Recently there has been a noticeable emphasis on the Word of God as the *Living Voice*, which speaks to *all men in all ages*, so that with *any Scripture* the Spirit of God may convert a lost soul or guide a saint. Personally, I have found the Scofield Reference Bible particularly helpful, because by studying the Bible

Chairman of the textbook committee of the Evangelical Teacher Training Association, Mrs. Barrett is recognized throughout the United States as an authority on books in the Christian education field. She is a former member of the faculty of Northwestern Schools, Minneapolis, Minn.



Your Bookshelf Is a Mirror

By MRS. E. P. BARRETT

Good books—or the lack of them—reflect on your preparedness for effective Christian service

text and becoming familiar with the doctrinal notes, one is often able, without hesitation, to find the exact information applicable to a particular problem. When the truth is taught using the Scripture itself, error will flee.

In teaching the Bible book by book, Morgan's *Living Messages of the Books of the Bible* is rich in ideas for visual aids to impress the main thought. The works of Dr. E. Schuyler English, Dr. H. A. Ironside, Dr. Harold J. Ockenga, and others are also enlightening. A carefully selected book that has answered your own questions and met your own needs will often give similar light to another inquirer, and provide more permanent satisfaction than your own words would do.

Often when a person is frustrated or discouraged, a helpful book of character studies will give wonderful spiritual uplift and renewed courage, for God has promised to honor faith today just as much as He did in Bible times.

Good Books Promote Soul-Winning

Soul-winning is the God-given occupation of the saved, but how we need to be reminded of it! Such books as Dobbins' *A Winning Witness*, Dawson's *More Power in Soul Winning*, and those listed in the

following bibliography under "Evangelism" will encourage Christians to be more earnest in telling others what Christ has done for them.

The child evangelism books mentioned are very useful in arousing drowsy saints to concern for the souls of children. Likewise the study manual of the Evangelical Teacher Training Association* on Sunday school evangelism is helpful not only in child evangelism, but in reaching persons of all ages for Christ, by means of Scripture, hymns, visual aids, and other effective methods.

Good books, such as Leavell's *Building a Christian Home* and Moss' *Give Your Child a Chance*, are the very books parents need when they ask, "How shall I start a family altar?" or "What shall I do to guide my child in the right way?"

The study of missions is a powerful incentive to zeal in soul-winning. This fact was demonstrated in a recent study using the manual on missions by Harold Street. In our view of the subject, we found it necessary to reread Glover's *The*

*This book, with others in the series of Evangelical Teacher Training Association manuals, is available only to accredited classes. The first six units, however, may be taken by correspondence from Moody Bible Institute, Chicago, Ill.

Progress of World-Wide Missions, and to search more recent books, such as Edman's *The Light in Dark Ages*. The lives of early missionaries as presented by Garrison's new books and Mueller's series on great missionaries were also reviewed. As a result, the interest and enthusiasm of those participating in this study were marvelously increased.

Missionary reading will open the heart to the call of the lost and will lead people to go, give, and pray as never before. Often a vision and almost a new personality result from such reading. More than ever, we are made to realize that other religions offer no comfort, no assurance, no peace, no salvation, and that only in Christ is there anything of eternal value or everlasting joy. Such reading, therefore, brings a great sense of blessing and renewed thankfulness to the Saviour.

The stories of individual missionaries and their victories for the Lord Jesus Christ are thrilling, and especially appealing to people who are not particularly interested in historical accounts of missions in general. Three books of this kind are Isobel Kuhn's *Nests Above the Abyss*, R. S. Roseberry's *The Soul of French West Africa*, and Julia Lake Kellersberg's *A Life for the Congo*. No one can be the same after reading these records.

Christians should read as many missionary books as possible to acquaint themselves with the urgent needs of the day while doors are still open.

Good Books Make Better Workers

Christian workers today face difficulties, many of which appear almost insurmountable. Reading a new book dealing with one's special ministry will often suggest better methods. Unless it is the way God has clearly ordained, the old approach is not always the best. Many methods devised by man are subject to great improvement. Well-chosen books can do much to help leaders keep abreast with new and better ways of carrying on their work.

The ever-present problems of "opening exercises" in Sunday school is an example. In many Sunday schools the opening period is devoted to a lecture by the pastor or superintendent, who talks so long that the teacher's time is curtailed and his lesson practically taught before he has a chance to begin in his own class. Studying good Sunday school administration books would show the relation between information, worship and expression in Christian education, and would remedy such unfortunate situations.

Carefully selected books placed in the hands of teachers can also do much to raise the standards of pedagogy as practiced in the average church school. If some teachers tend to treat little children as if they were adults and others treat adults as if they were children, they could probably profit from reading and studying the psychology of different age groups from the true Christian point of view. Time is too short to permit any but the most effective methods possible in our Christian education.

The High Cost of Books

Some Christian people think books cost too much, often, I think, because they do

not appreciate what they get for their money when they buy really good books. The same ten dollars which some people pay for a beautiful but little-read edition of a classic would buy a Bible dictionary, a one-volume commentary or Dr. James M. Gray's *Synthetic Bible Studies*, and possibly a concordance or a Bible atlas, all of which they could use almost daily for a lifetime. Or ten dollars would purchase subscriptions to several good Christian magazines. Certainly such investments in Christian literature would yield endless pleasure and profit.

A few years ago the *Sunday School Times* published an article on one's "talent" of books, suggesting that books

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Thy Faith—My Increase

(I Corinthians 3:7)

VIRGINIA A. BARKER

I asked Thee, Lord, for one more field
In which to plant the Seed of truth
Before I laid aside the plow
For hands of youth.
And in my mind I visualized a yield
Surpassing all—a crowning ministry.

I sought a field of eager earth
With bosom warm to nurture seed
And richly give it urgent strength
Till life was freed;
Nor did I dream of barrenness or dearth,
Or meager harvest, ending ministry.

But when I raised my eyes to see,
There lay a field of worldly stubble
With rocks of hard indifference,
And sin-marked rubble
In brazen glare, without a tree.
Dear Lord, what bitter husbandry!

Then even as I shrank from such a task
Thy Spirit, speaking, placed my hand
Once more upon the aged plow
To till the land:
"This final faith is all I ask
Of thee; for Mine it is to give
The increase, whether great or small,
To bless thy faithful husbandry;
To crown thy call!"

★ ★ ★

should not be kept for the owner's enjoyment only, but should be lent and kept busy all the time. This is a lesson all Christians might take to heart and thus vastly increase the reading of their good books.

It is also worth while to clip interesting articles from good magazines, mount them inside construction paper covers, paste an appropriate Bible picture on the outside cover, and then circulate them among your friends who do not take the magazine. You will be amazed to see how they fit into special cases where the very information given in the article is desired.

Sunday school libraries are sadly neglected, although they are one of the best avenues of disseminating Bible truth. Perhaps you can begin a campaign for bigger and better and more efficient Sunday school libraries, staffed by competent

booklovers and promoted by all the teachers and officers in your own church school. Your church might start such a project by buying books chosen from the list which follows this article.

If possible, it is a good plan to order through a reliable gospel agency which handles only such books as are acceptable to evangelical Christians. By following the advice of such a bookstore, and by watching the reviews and advertisements in Christian magazines, you can save time, money and effort.

The High Cost of Neglect

No Christian may neglect his Bible without forfeiting power in service.

Most Christians also find the writings of older and more experienced Christian leaders helpful in avoiding such pitfalls as getting into ruts, losing their appeal to others, and becoming discouraged. A good book will stimulate and strengthen. Sometimes the very portion of Scripture emphasized by a writer is the one most effective in solving a personal spiritual perplexity. Just as a preacher seems at times to be preaching to you alone, so a book frequently will seem to have been written just to meet your extreme distress, or heart's desire.

It is peculiarly characteristic of these days that Christians who are in earnest and looking daily for the Lord's return are meanwhile yearning to know the Lord Jesus better and to have a real experience of His presence in their lives every day. A recent book by A. W. Tozer, *The Pursuit of God*, for example, is most helpful. One will want to read it over and over and to practice what the author teaches concerning intensive Bible study, prayer and the active exercise of faith.

Such good books will often help bring the revival in our own souls which is so greatly needed.

Increasing Interest in Reading

Teacher training classes are the easiest way to interest church school workers in reading good books. In such classes it is always well to require reports on at least two books, and to give extra credit for reading other books selected from a list furnished each class. Quoting from books when teaching, and telling a little about each, also arouses interest.

Assignments may be made in additional books, mainly to get the students to look through them. The student has to learn for himself and must study for himself in order to profit from any class. Get him interested and give him a good reading list, and he has been started on the way to better things.

Making such books accessible is, of course, essential. This means that the Sunday school library should include a section on Christian education work. The list which follows will suggest the nucleus for such a section which may be expanded from time to time.*

In teaching Bible classes, mention may be made of books recently read. Frequently it may be advisable to use illustrations from them, giving proper credit

*A helpful list of books may be obtained for fifteen cents from the Evangelical Teacher Training Association, 434 S. Wabash Avenue, Chicago 5, Ill.

to the authors. Such books may be brought to class and displayed, and an opportunity offered for members of the class to read them. Their attractive paper jackets may be mounted on the church bulletin board, and their titles suggested as desirable acquisitions for the church library. Several may buy the book and lend it to others, if it is properly advertised, because people will buy what they think will be enjoyable and useful, no matter what it costs.

Another opportunity to encourage reading is provided when a person brings a problem to you. Often you will be able to find a book that indicates the answer and place it in his hands for him to read for himself. The effect will be much more lasting. Always pray that the book you give may be used of God to accomplish the purpose for which He is working in each life.

Book tables at important services are also effective in encouraging reading. These may be supplemented by mimeographed classified reading lists circulated in various departments of the church.

Good Christian magazines also contain a world of excellent reading. Pass around your used copies, use clippings from them, conduct subscription campaigns for them and refer to them often.

Promoting good reading is a ministry in itself and demands much imagination, fire and zeal. It may be considered a real part of the stewardship of the gospel of His grace which the Lord has given us, for through these books and magazines the Word of God will be spread abroad and His name glorified. Every Christian may have a part in such a ministry, and with tact and discrimination win many friends and produce results beyond all expectations.

Look into the mirror of your bookshelf and plan that it shall reflect Christ in you, the hope of glory!

A SELECTED BIBLIOGRAPHY Of Good Books for the Christian's Bookshelf

Compiled by MRS. E. P. BARRETT

BIBLE STUDY

Scofield edition of the Holy Bible or Pilgrim edition of the Holy Bible (for younger Christians)

The Numerical Bible, with notes by F. W. Grant, Loizeaux Bros., New York. 7 vols., \$3.50 each, or \$22.50 per set.

The Annotated Bible, with notes by A. C. Gaebelein, Our Hope Press, Waretown, N.J. 9 vols., \$3.00 each, or \$25.00 per set. A Bible dictionary, such as Peloubet's (John C. Winston Co., Philadelphia, \$3.00.)

A concordance. Cruden's is inexpensive and satisfactory for laymen. (Fleming H. Revell Co., New York. \$3.50.)

Halley, Henry H., *Pocket Bible Handbook*, Box 774, Chicago 90. \$2.00.

Hurlbut, Jesse L., *A Bible Atlas*, Rand McNally Co., Chicago. \$4.50

Bowen, Barbara M., *Strange Scriptures That Perplex the Western Mind*, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1947. \$1.50

Bowen, Barbara M., *Through Bowen Museum with Bible in Hand*, Wm. B. Eerdmans Publishing Co., 1946. \$2.00.

English, E. Schuyler, *Things Surely to Be*

Believed, Vol. I, Our Hope Press, 1946. \$3.50

Evans, William, *The Great Doctrines of the Bible*, Moody Press, Chicago, 1912. \$1.95.

Gaebelein, Frank E., *The Christian Use of the Bible*, Van Kampen Press, Wheaton, 1946. \$1.50

Gaebelein, Frank E., *Exploring the Bible*, Our Hope Press, 1929. \$2.00.

Gaebelein, Frank E., *Down Through the Ages*, Our Hope Press, 1934. \$1.00.

Gray, James M., *Commentary on the Bible* (one volume), Fleming H. Revell Co., \$3.00.

Gray, James M., *Synthetic Bible Studies*, Fleming H. Revell Co., 1923. \$3.00.

Irvine, Wm. C., *Heresies Exposed*, Loizeaux Bros., 1917. 75c.

Morgan, G. Campbell, *Living Messages of the Books of the Bible*, Fleming H. Revell Co., 1912. 2 vols., \$6.50.

Smith, Wilbur M., *Profitable Bible Study*, W. A. Wilde Co., Boston, 1939. \$1.50.

BIBLE CHARACTER STUDIES

Cox, Enos K., *Lives That Oft Remind Us*, Van Kampen Press, 1940. \$1.00.

Kuyper, Abraham, *Women of the Old Testament*, Zondervan Publishing House, Grand Rapids, 1934. \$1.50.

Kuyper, Abraham, *Women of the New Testament*, Zondervan Publishing House, 1933. \$1.00.

Laurin, Roy L., *Meet Yourself in the Bible*, Van Kampen Press, 1946. \$2.50.

Macartney, Clarence E., *The Greatest*

Men of the Bible, Abingdon-Cokesbury Press, New York, 1941. \$2.00.

Macartney, Clarence, *Great Women of the Bible*, Abingdon-Cokesbury Press, 1942. \$2.00.

Ockenga, Harold John, *Have You Met These Women?* Zondervan Publishing House, 1940. \$1.50.

EVANGELISM

Barnette, J. N., *The Place of the Sunday School in Evangelism*, Sunday School Board of the Southern Baptist Convention, Nashville (hereinafter noted as SSBSBC), 1945. 50c paper; 75c cloth.

Brookes, James H., *The Way Made Plain*, SSBSBC, 1937. 50c paper; 75c cloth.

Burroughs, P. E., *How to Win to Christ*, SSBSBC, 1934. 50c paper; 75c cloth.

Coleman, Frank G., *The Romance of Winning Children*, Union Gospel Press, Cleveland, 1948. \$2.00.

Dawson, David M., *More Power in Soul Winning*, Zondervan Publishing House, 1947. \$1.00.

Dobbins, Gaines S., *A Winning Witness*, SSBSBC, 1938. 50c paper; 75c cloth.

Moore, Bertha B., *Tomorrow Begins Today*, Wm. B. Eerdmans Publishing Co., 1938. \$1.50.

Morningstar, Mildred, *Reaching Children*, Moody Press, 1944. \$1.00.

Moss, Sallie Rust, *Give Your Child a Chance*, Broadman Press, Nashville, 1938. \$1.50.

[Continued on page 578]

From the shores of the Sea of Galilee come these yellow lilies known in this country as the Bible lily. Courtesy Bulb of the Month Club.





Wheaton College students await their turn to testify and confess sins at a service which continued for thirty-eight hours. Acme Photo

Revival Comes to Wheaton Campus

By JOY CULBERTSON

WHEATON COLLEGE'S semiannual week of evangelism began much as usual Sunday, February 5, with special services which were resumed on the following day. On Tuesday classes were dismissed in order that the day might be given to prayer. Although many prayed for heart-searching and blessing throughout the day, it was not until the Wednesday evening service that it became evident that this was to be no ordinary meeting.

After the opening song and prayer Dr. V. Raymond Edman, college president, announced there would be time for testimonies "before the offering." Several arose quickly to speak; one of the earliest was Gene. All week he had delighted in telling about his new life in Christ. A student at Wheaton for three and a half years, he had only within the past three months taken Christ as his personal Saviour. Later Dr. Edman said that he had wanted to close the testimony meeting after Gene's testimony and proceed with the service. But Gene wasn't last.

Spontaneously more and more rose to their feet. This spontaneity was one of the most amazing aspects of the meeting. The service was not the so-called "popcorn" type, for students stood—some for over two hours—waiting their turns to speak. This went on all Wednesday night, through Thursday and Thursday night, until Friday morning.

That the meeting should continue so long was entirely unexpected. At one o'clock Thursday morning, the staff of the *Record*, the college newspaper, were hastily writing headlines for the Thursday night edition. "We were afraid we'd

miss the end," they explained. But returning at 1:30, they found at least fifty waiting to testify and confess sins.

It was three o'clock Thursday morning when Dr. Edman asked all students who were standing to come to the front. About 150 swarmed into the aisles and completely filled the rostrum.

The testimonies were not the run-of-the-mill sort. Most were confessions. "Sins practiced in public need to be confessed in public," Dr. Edman explained. Pride and unfair criticism bothered many students. Some admitted cheating in tests or breaking college rules. Many were Christians who had lost a clear vision of Christ; others came to know Him.

Estimations showed that it took six hours to empty the rostrum, but the rostrum was never empty, since more students came to take the places of those who had spoken. As the night grew later, the audience dwindled down to about 100, but dawn brought the attendance up again, and by ten o'clock there were more than 1,500 present.

Twenty-four hours after the meeting started, the offering was collected and the evangelist finally spoke. Dr. Edwin S. Johnson, of Seattle, Wash.—soon called Pastor Ed by the entire college family—was not impatient that he was forced to wait. "This is not man's doing," he told the students, "but the work of the Holy Spirit."

By nine o'clock Friday morning, almost forty hours after the beginning of the meeting, cars lined the streets around the chapel. Fearing that too many spectators and curiosity seekers were coming, President Edman dismissed the service to a

room in lower chapel. "We must avoid any actions which would grieve the Holy Spirit or hinder His work," he commented.

It was unexpected that the Wheaton revival should receive so much publicity. However, it was evident that at least some of it was good. A young University of Chicago student, hearing the news on the radio, hitch-hiked out to Wheaton—and was saved. He arose to tell how he had come from an atheistic family, but was now putting his trust in the Lord.

To say that the Wheaton revival is over would be false. Rather, both students and faculty feel that this is the beginning—the beginning of a closer walk with the Lord Jesus.

It is their heart-cry that the daily walk, daily cleansing, and daily growth in grace of the college family may be such that there will be no need for a similar "revival" in the future.

To preach the gospel to every creature is not a mere human project but a divine command.—J. Hudson Taylor

FOUNDER'S WEEK MESSAGE

Next Month

Because of the number of special features in this issue, it has been impossible to follow our usual custom in printing another of the messages given at Moody Bible Institute's Founder's Week, recently held in Chicago. Plans have been made, however, for including one of the Founder's Week addresses in MOODY MONTHLY for May.

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

★

THIS is in truth a heaven-sent, Holy Ghost revival. Christians have been testifying in the services, in homes, stores and offices, and in school rooms, not only finding it easy to witness, but experiencing less difficulty in bringing souls to Christ than they had ever known before."

These are the words of M. G. Hatcher, pastor of the First Baptist Church of Pekin, Ill., describing the revival which touched many of the city's twenty thousand people as well as others from the surrounding area during February.

Beginning with a one-week series of meetings planned for the Seventh Street Bible Church by Pastor Dale Harris, the services continued for more than three weeks under the ministry of Bert Turner, of Detroit, Mich. When at the end of the first week Mr. Harris was called out of the city to conduct services elsewhere, meetings continued in the First Baptist Church.

Reports state that many adults from among the memberships of the various churches of the city were revived in spirit and were active throughout the services. More than twenty-five, young and old, were saved and came forward from the inquiry room to testify. Those attending the meetings said it would be impossible to number the reconsecrations made and backsliders reclaimed.

At the opening service in the Seventh Street Bible Church, forty members stepped forward, confessing sin and re-dedicating their lives.

As the services progressed, preaching became unnecessary. There were confessions of sin, a getting right with one another and with God. Young people were particularly affected by the spirit of revival and led in bringing others to the services. On one occasion one hundred high school students stayed away from a basketball game to attend the service.

Meanwhile the spirit of revival carried over into a city-wide showing of the Moody Bible Institute film, "Dust or Destiny," held in the Pekin High School on February 21. When Evangelist Turner extended the invitation to receive Christ following this showing, fourteen young people came forward. A total of one hundred and fifty students dedicated their lives.

At the close of the meetings forty-five young people came forward as an indication of their willingness to enter full-time Christian service if God so leads. Of this number twenty were announcing this decision for the first time.

The municipal auditorium of Tampa, Fla., was packed to capacity again and



Following the showing of the Moody Bible Institute film, "Dust or Destiny," in the high school auditorium, Pekin, Ill., fourteen young people accepted Christ as their Saviour, while one hundred and fifty dedicated their lives to the Lord. Mel Hatcher, pastor of the First Baptist Church, is at the extreme left of the picture; Bert Turner, the evangelist, at the right.

Mr. Turner praying with penitent young people at the close of a service during the Pekin campaign.

again during the fourteen-day revival campaign conducted Jan. 8-22 by Evangelist Hyman Appelman and song leader Homer Britton. The meeting, which was a return engagement for both evangelist and singer, was sponsored by the forty churches of the Tampa Bay Baptist Association. Other churches of the Tampa Bay area gave whole-hearted support.

Two-thirds, conservatively, of the more than eight hundred decisions for Christ were made by adults. An exceptional number of Roman Catholics received Christ in simple faith and are uniting with the Protestant churches of the city. Two Jewish men and two Jewish women made clear-cut decisions for Christ and are being received into church membership.

J. Elwood Rawls, pastor of the Spencero Memorial Baptist Church, acted as chairman of the 1950 campaign, while Millard Berquist, pastor of the First Baptist Church and president of the Florida Bap-

tist Convention, served as presiding chairman.

Immediately following the Tampa meeting, Hyman Appelman and Homer Britton moved on to Zephyrhills, Fla., for the next seven days in a meeting sponsored by the Fishers of Men Club and all the evangelical churches of Zephyrhills. T. W. Page, pastor of the First Baptist Church, was chairman.

Meetings were held morning and night in the commodious American Legion Hall, the largest auditorium in the city. From the very first night it was crowded out and it was necessary for the people to stand on the porches, in the vestibules, the doorways, and the adjoining rooms.

More than four hundred actual professions of faith were recorded during the brief seven days.

Evangelist Charles Smith, of Glendale, Calif., and Howard Jewell, soloist of Detroit, conducted a successful two-week

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campaign in the Alliance Tabernacle Church, Santa Barbara, Calif., D. Plies, pastor.

A number were saved and on several occasions the altar was lined with Christians praying for revival. A highlight of the campaign was the testimony of Louis Zamperini, former Olympic and war hero, who was converted in the Billy Graham campaign in Los Angeles. Free radio time was granted to the party during the campaign, and a great number of people were reached who would not have been otherwise.

From Jan. 29 to Feb. 12, the Smith-Jewell gospel team conducted meetings at Grace Baptist Church, Modesto, Calif., where Melville Chatfield is pastor. Here again God opened the doors for the team to present radio programs, this time on three stations. A spirit of revival was present and many consecrated themselves to the Lord's service; others accepted Christ.

Jim Vaus, another convert of the Graham meetings, spoke at a men's dinner and evening service, where several responded to the invitation. In addition, Mr. and Mrs. Jewell conducted afternoon children's meetings during the campaign.

A capacity crowd responded to the invitation by filling the altar on the closing night when Evangelist Smith gave his life story, "Wanderlust."

While in Modesto the Smith-Jewell party ministered at Turlock Youth for Christ, where they announced their acceptance to go to Europe this summer as a Youth for Christ team.

A season of revival was experienced in the First Baptist Church, Herrin, Ill., the first two weeks of February under the ministry of Evangelist Louis Wunneburger. Crowds continued to increase until the church was filled at the week-night services, and packed on the closing Sunday. At the closing meeting, the pastor baptized twenty-four of those converted in the services. Of that number thirteen were heads of families, for whose salvation the church had prayed many years. Another pastor baptized eleven; and still another church received six into fellowship.

More than 350 decisions for Christ were made in Nashville, Tenn., during one week in February in a city-wide youth revival. The campaign was sponsored by the Baptist Student Union of Nashville in co-operation with more than twenty Nashville churches. In addition, 300 decisions were made in three youth rallies and in various churches the month preceding the revival, as preparation was made for the public services.

Meetings were held each evening at the First Baptist Church, where crowds overflowed the auditorium into a number of supplementary auditoriums and classrooms. Many persons were turned away each night. Public services of the week-long campaign ended at the Ryman Auditorium, where it was estimated that more than a thousand persons were turned away.

Preacher for the revival was Howard E. Butt, Jr., successful young business executive of Corpus Christi, Tex., assisted by Singer Frank Boggs.

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The campaign was under the direction of Floyd North, student secretary for the city of Nashville. Commenting on the revival, North said, "The main thing was that the young people all over the city prayed for revival. No person deserves the credit. Only God could give such a revival. The result was beyond the expectation of anyone. We are hoping and praying that this is only the beginning, and that it will keep going and spread into the adjoining rural areas."

Many churches reported the largest attendance of the year in Sunday school and Training Union and church attendance. Pastors reported a great spiritual awakening in their services on the final Sunday of the revival, with thirty, forty, and fifty decisions in many of them.

FUTURE ENGAGEMENTS

Hyman J. Appelman: Mar. 27-Apr. 9, Bangor, Me. (city-wide); Apr. 18-May 7, Charlotte, N.C. (city-wide).

Wes Auger: Mar. 26-Apr. 7, First Baptist Church, Lyons, Mich.; Apr. 1, Youth for Christ, Lansing, Mich.; Apr. 9-23, Heights Gospel Center, Muskegon Heights, Mich.; Apr. 30-May 14, First Baptist Church, Spencer, Iowa.

Charles Boren: Mar. 29-Apr. 9, Grace Church, Kankakee, Ill.; Apr. 11-23, Donald Smith Memorial Baptist Church, Chicago, Ill.; Apr. 25-May 7, First Baptist Church, Pekin, Ill.

John Carrara: Mar. 21-Apr. 2, Calvary Independent Baptist Church, Altoona, Pa.; Apr. 4-16, Bible Baptist Church, Dayton, Ohio; Apr. 18-30, Temple Hill Baptist Church, Cadillac, Mich.

Howard Jewell-Charles Smith: Apr. 1-29, Denver area Youth for Christ, Denver, Colo.

Torrey Johnson: Apr. 15-30, Oakland, Calif. (city-wide).

J. B. Marchbanks and W. Herbert Brown: Apr. 7-9, Great Smoky Mountains Bible Conference, Bryson City, N.C.

Gilbert Otteson: Mar. 26-Apr. 2, Covenant Church, Cadillac, Mich.; Apr. 10-30, Covenant Mission, Kentucky Mountains.

Lester C. Place: Mar. 28-Apr. 2, Methodist Church, Fairgrove, Mich.; Apr. 4-9, Baptist Church, Durand, Mich.; Apr. 11-16, First Baptist Church, Durand, Mich.; Apr. 21-23, Methodist Church, White River, S.D.; Apr. 29, Youth for Christ, Tacoma, Wash.

O. W. Stucky: Mar. 26-Apr. 9, Springwells Baptist Church, Detroit, Mich.; Apr. 16-30, Calvary Baptist Church, Roseville, Mich.

Edward Vander Jagt: Mar. 28-Apr. 9, First Baptist Church, New Philadelphia, Ohio; Apr. 11-23, First Baptist Church, Fairchance, Pa.; Apr. 26-May 7, Immanuel Baptist Church, Chicago Heights, Ill.

Louis Wunneburger: Apr. 2-9, Amarillo, Tex.; Apr. 10-23, Port Arthur, Tex.; Apr. 30-May 14, Rosenberg, Tex.

Moody Extension Staff

James R. Calhoun: Apr. 2-9, Evangelical Reformed Church, Edinburg, Ill.; Apr. 19-30, Hammonton Bible Church, Hammonton, N.J.

Elijah W. Crowell: Apr. 2-9, Methodist Church, Gallupville, N.Y.; Apr. 15, Youth for Christ, Terre Haute, Ind.; Apr. 16-23, Baptist Church, West Terre Haute, Ind.; Apr. 30-May 7, Puritan Avenue Baptist Church, Detroit, Mich.

Edwin W. Guber: Apr. 16-23, First Baptist Church, LaSalle, Ill.

Michael Guido: Apr. 9-23, First Baptist Church, Orange, Tex.

Robert J. Kees: Mar. 29-Apr. 9, Livingston Methodist Church, Columbus, Ohio; Apr. 12-23, Bunceton Baptist Church, Bunceton, Mo.; Apr. 26-May 7, Muddy Creek Community Church, Topeka, Kan.

Raymond O. Nelson: Mar. 26-Apr. 9, Corry Evangelical United Brethren Church, Corry, Pa.; Apr. 11-23, Port Allegany Evangelical United Brethren Church, Port Allegany, Pa.; Apr. 30-May 14, Evangelical United Brethren Church, Winfield, Kan.

George Speake and Keith Hargett: Apr. 24-29, High School Auditorium, Pas Robles, Calif.

A. H. Stewart: Apr. 2-9, 31st Street Fundamental Baptist Church, Indianapolis, Ind.; Apr. 16-23, First Baptist Church, LaSalle, Ill.; Apr. 24-30, Addison Baptist Church, Chicago, Ill.

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Gleams of Hope in China

By CYRIL HUNT

Today, in dark Anhwei, the Chinese Christians lead the way



Man power rather than horsepower still does much of China's labor. Gendreau photo

Will the work and sacrifice of hundreds of missionaries and thousands of faithful Chinese workers be destroyed by the new regime in China?

That is the question which is being asked these days by many Christians in the United States. Things have turned out so different from what most of us expected.

Christians had prayed and hoped that the end of World War II would usher in a period of large-scale evangelism and of strengthening the Chinese Christians. With this in view, large numbers of missionaries returned to China as soon as the way was open. Alas! Inflation hit China and sent her tottering. Prices skyrocketed, placing heavier burdens on people who had not yet begun to recover from the devastation of war. Floods followed, adding burdens upon burdens. Civil war flared up anew, the insurgent Communists making capital of the prevailing distress. Anxiety regarding the future was felt by everyone.

With the rapid expansion of Communist control, missionaries began to question the advisability of remaining in the country. Quite a number decided they could serve God better in other lands. Others took the opportunity to rejoin their families in the homelands. Many of the weaker churches found it hard to survive. Self-support began to wane. Some Christian workers were forced to take up other

work to help support themselves. Large areas still needing to be evangelized were left untouched.

In such circumstances five people met for prayer in a small church in Wuhu. Wuhu was once a city of a quarter of a million, and now has a population of half a million people. It is situated on the south bank of the Yangtse River as it flows through Anhwei province, the province known as "dark Anhwei." Missionary work in southern Anhwei (which covers about a third of the province) has been difficult, with little response to the gospel.

It may not seem unusual that five people should meet for prayer, but in a way it was a unique prayer meeting. The spirit which caused this group to meet in such dark circumstances was, "We do not well; this is a day of glad tidings, and we hold our peace!"

Arising out of this prayer meeting was the conviction that if the weak, faltering churches in south Anhwei were to be revived, if the tens of thousands who were not evangelized were to hear the gospel, then some definite aggressive action must be taken. But what could be done? Clearly the Chinese church would have to take the responsibility. And just as clearly they did not have enough trained leaders for the task. Why not start by training those who could be used of God to do it? And if the Lord so led,

why confine the work to south Anhwei?

Thus, in the minds of praying Christians, the Wuhu Bible Institute was born. As they considered the matter, the Lord showed this group of people how inadequate they were for the task. But the conviction deepened that God had shown His way and that somehow He would enable them to follow it through. To step out in faith was a new experience for some in this group. They had never before started such a project without having made sure first of financial backing.

A board of directors was selected. The members were not moneyed people, but were devoted Christians drawn from the Chinese churches in Wuhu. They all had the same conviction and vision. Each one was to work to provide his own living expenses. Though the days were dark and difficult, a twofold growth began. It was the beginning of a life of faith for the board of directors and for the new Bible Institute.

The board quickly saw that if they waited until the students graduated, they would have to wait two or three years before any evangelistic work could be done. That was too long! Thousands of souls would go into a Christless eternity by that time. It was decided that academic training and practical work should both be maintained each term.

Local practical work was planned, but also the entire student body and teachers were organized into preaching bands. These bands could go out for a month's work at mid-term. A teacher would accompany each band to give spiritual guidance to the students, and to help in the meetings in the churches.

When the bands were out, they went in the face of the high cost of living and the high cost of traveling. They knew the churches were not able to shoulder the financial responsibility. But each band trusted the Lord to meet traveling and food expenses. Concern and question came into all our hearts. How would it work out?

The spiritual blessing the bands took to the scattered churches was unquestioned. From a worker in one church we received this testimony: "The church as a whole and the Christians individually have profited tremendously from these meetings. We have all received a great spiritual uplift. At the university, ten expressed their desire to become Christians. Many of our young people were blessed, and five of them are entering the Bible Institute for training."

[Continued on page 553]

From the Fields

Japan. Only those who have experienced long separation from their homeland can appreciate with what anticipation the missionary looks forward to the coming of the mail. Perhaps only they, too, can understand the disappointment with which the missionaries to Japan have had to report the burning of the missionary post office in Tokyo. The fire occurred after closing hours on December 27, when the room was "stacked to the ceiling with unsorted mail in bags." Apparently a slight earthquake caused a package to fall on an electric heater and soon the whole place was ablaze. Those who sent Christmas letters and gifts to their missionary friends in Japan would do well to inquire whether they were received safely.

East Africa. The drought which months before had afflicted South Africa made its dread appearance in East Africa near the end of 1949. W. J. Guldling, of the Africa Inland Mission, wrote from Kenya Colony on November 16:

"We are in the midst of the most serious drought I have ever known. The April rains failed and we have had none since. There was a little then, and the people planted, but they reaped nothing. Our fall rains were due to begin in October, but it is the middle of November and there has been none. The country is in a very sad state. Cattle are dying from starvation and the people are hungry. They have been buying all their food, which normally they would produce from their own gardens. It is brought in to the reserve and it is an awful price. They are really suffering and conditions look very serious for the future.

"Our greatest problem is water, and yet there has been marvelous provision. Ordinarily with normal rains our well would have been dry long before this. But every day we dip it dry, and by morning there is a little more which has come in, just enough for us to get along. It is dirty and very hard, but we are most grateful to have it."

Spain. At the same time that great pressure is being brought to bear on our government to give formal recognition to the Spanish dictatorship of General Franco, the lack of any real religious or intellectual freedom continues. Following is the situation regarding Christian literature as it is summarized by *World Dominion*:

"It is forbidden to print, import or circulate copies of the Scriptures without Roman Catholic notes. This has practically put a stop to the Bible societies' work and their colporteurs have had to be dismissed. Some private distribution is going on and has not been seriously interfered with. This means that there is a dearth of the Word of God, as the Roman Catholic versions are mainly scarce and expensive.

"All Evangelical magazines are forbidden, though a number are published clandestinely and, except in one case, have not been stopped. No Evangelical tracts, pamphlets or books may be published or circulated, as every publication needs the *imprimatur* of the Roman Catholic Church, which cannot be ob-



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CALLED UP HIGHER

After an illness of almost ten years, Rev. A. W. Banfield was released and laid to rest in Mount Pleasant Cemetery, Toronto.

January 11, 1944, the undersigned asked Mrs. Banfield for permission to use in a book he was writing, some facts and figures concerning her husband's work in Nigeria. Replying, Mrs. Banfield said: "Mr. Banfield is unable to read or understand your letter or article—in fact his memory has partially been destroyed by a stroke, following severe heart attacks. He has not spoken for twenty months, has a nurse night and day, and is paralyzed on the right side. He did a great work—a marvelous thing; and looking at his works here in his library, I realize few know of his achievements. One looks and wonders—this is the brain God used and enlarged, the hand that wrote the translated Bible, and now he is helpless, but God's work is not bound; its message is alive, and some day His faithful servant will walk into the sunrise, and sing the songs of the redeemed."

And what were Mr. Banfield's achievements? He was an outstanding missionary, translator, and agent of the British and Foreign Bible Society. According to an account in the *Evangelical Christian*, from early life he was interested in mission work, and to better fit himself for it, he attended Toronto Bible College. In 1901 he went to Africa under the auspices of the African Industrial Mission, which later became the Sudan Interior Mission. For fifteen years he served among the Nupe tribe, learned their language, built five mission stations, compiled a dictionary of 15,000 words, plus other books, and translated the entire Bible into Nupe. During the fifteen years that he was general secretary of the British and Foreign Bible Society for West Africa, he traveled 200,000 miles in West and Central Africa, where he took 4,000 photographs. He founded the Niger Press, and was a fellow of the Royal Geographical Society of England.

Mrs. Banfield closed her letter with this testimony: "The Lord is mindful of His own, and we rejoice in the Lord. I engaged in foreign mission work, then in home mission work after Mr. Banfield's retirement, but now I am living in submission work. Day by day I have a task, and He gives me strength and grace." What an expression of victorious Christian faith!

—John R. Riebe



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Golden Nuggets

for Bible Students

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XIX

WORD PICTURES IN PHILIPPIANS

IN Philippians 2:25-30, Paul paints the portrait of another of his associates, Epaphroditus. This was the man whom the Philippian church had sent as its messenger to bring Paul the gifts which they had for him. He had a Greek name, and was a Greek by birth. His name means "charming."

Frequently, in the early Church, these pagan Greeks, after they had become Christians and had come to some degree of spiritual maturity in their Christian lives, received a new name descriptive of their Christian character, at which time they would discard their old pagan name.

Diotrephes of III John is a case in point, where a professing Christian did not take a Christian name, but retained his pagan one. The word means "nourished by Zeus." Zeus was the great Greek god. Surely, this man exhibited in his character the fact that he was still in touch with his former pagan habit of life. But with Epaphroditus it was different. He was one of those sweet, winsome Christians whom everybody loved, and they gave him the name "Charming."

Paul describes him in four words, "brother, companion, fellow-soldier, and messenger." The Greek word "brother," *ἀδελφός* (*adelphos*), means literally, "from the same womb." It speaks of a common origin. A common origin means a common level. By using this word, the great apostle puts himself on a common level with this humble brother in Christ who was the Philippians' messenger to him.

The word "messenger" Paul uses is *ἀπόστολος* (*apostolos*), the word usually translated "apostle." Epaphroditus was the Philippians' apostle, sent off on a commission to perform some duty. By using this word, Paul clothes the messenger service of Epaphroditus with the dignity of an ambassador.

The word "ministered," *λειτουργός* (*leitourgos*), was used of the sacred service of the Levitical priests. Thus Paul looks upon the menial duties Epaphroditus performed for him in the prison as invested with a sacredness, because it was done in the name of the Lord Jesus, and to one of His servants.

The words "not regarding his life," describing the intensity and whole-heartedness of the service of Epaphroditus, are in the Greek, a term used in gambling circles. It means "to throw down a stake, to venture." Its adjective means "rash, reckless." The word was used of brotherhoods, who at the risk of their lives, nursed the sick and buried the dead. Epaphroditus had recklessly exposed his life in serving Paul. This is what grace had done for this former pagan.



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The Joyous Life

[Continued from page 540]

unspeakable, that He could do that thing. We can understand how, when looking down upon this world, with its sin and misery and want and woe and mountainous iniquity, there would be ever in His heart the exultant joy at knowing that it was He who, in due time, should come down here and get underneath all that unspeakable guilt and bear it away from man through the cross. You'll remember that Jean Valjean, in Victor Hugo's great story, was happy under the cart; it hurt him cruelly, but he lifted it away from the old man who was being crushed by it. So there was a joy in the very pain of the Lord Jesus Christ—the joy of vicarious suffering. The joy of getting underneath all that was bearing down the heart of humanity, and lifting it helpfully away—this was the joy of the Lord.

Sources of the Saviour's Joy

Then our Lord's joy came from yet another source. He rejoiced in the will of God. Will you consider that for a moment? What a joyful thing it is that we are not left alone in this world! What a joyful thing to know that one is not the sport of circumstance and of accident; not orphaned amid all these destructive forces that move in upon us, as children of God here in the world; to know, in short, that over it all there is the resistless will of God.

Things are not happening to the children of God. We are moving upon an appointed course; and the joys and sorrows of our lives are all appointed and portioned out, molding and shaping us for better things. The joy of doing and enduring the will of God, and of suffering that others might not suffer—here are the abiding sources of our Lord's joy.

In the Epistle to the Hebrews we are told of another source of joy which sustained our Lord in the supreme agony of the cross—"the joy that was set before him." The joy of the final consummation, the joy of anticipation when He should see the eternal results of His suffering, all this was present with Him helpfully in the hour of agony. That is what we need to see. Beyond question we do not live enough in the inspiration of the compensations and balancings of heaven.

Poor as this world is in nobleness, you know how easily, after all, this truth finds illustration. Surely, Winklereld must have felt something of that joy when he gathered the spears of the enemy into his own bosom so that his comrades might break the hostile line and make way for liberty. There must have been in his heart an ineffable joy as he felt those spears crushing into his heart and his life going out. There was suffering, but it was a joyful thing so to die.

I think that pilot, who kept his burning boat against the shore until every passenger was safe, though his own hands burnt to a crisp as he held the wheel, must have had a joy greater than the pain. This is a very high kind of joy, but we may realize it after all, may we not?

I think that captain who stood upon

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the deck of his sinking ship and gave his place in the last boat to a poor stowaway, who had no claim upon him, and saw him pass on into safety while he went down with the ship, drank deeply of this joy of vicarious suffering.

The Lord's Joy, Our Joy

Turn now for a moment to the other thought—the human side of it. "That my joy might be fulfilled in them."

But how shall we have the joy of the Lord? Evidently there is here a call to unselfish heights. If we are to share the joy of the Lord, we must be willing to share that out of which His joy sprang. We must rejoice if we can bear away some sorrow from another heart, some burden from another life, even if it means sorrow and burden to us.

We must learn to rejoice as we never yet have learned to rejoice, in the salvation of the lost. We read that there is "joy in the presence of the angels of God over one sinner that repented." We must stop regretting that "only ten were converted," and, like the angels, rejoice over one sinner that repented.

Then we must turn our thoughts more toward the future, toward the heavenly rest, the heavenly activities and the eternal joys which are there. I repeat, it is a trumpet call. It costs something to have the joy of the Lord. Salvation, with its joy, is a free gift, but the joy of the Lord is to be had only by entering into fellowship with the Lord in His life plan; to be, in the measure of our capacity, Christ's in the world; to get with Him into the joy of suffering, into the joy of the great sweet will of God, into the expectation of the things to come.

It was a great thing for humanity when that strange being, Peter the Hermit, went through Europe preaching the Crusades. It was a call to those barons and knights to cease petty neighborhood wars; from their pompous and empty way of life; from tilting in the castle yard and feasting in the castle hall, to go forth to do an unselfish thing.

Is not the sorrow and pain of human life a call to a perpetual crusade, a call up out of the petty things in which our lives are frittered away, into sympathy and helpfulness? And is not the sin of the world a call to go out upon Christ's own great enterprise of salvation into the uttermost parts of the earth? It seems to me there is something in this that ought to lay hold of the noble side of us, that ought to redeem us from the meanness of self-pleasing and to lift us up into a glad participation in our Lord's sufferings and also in His unspeakable joy.

Gleams of Hope in China

[Continued from page 548]

The writer went along with that particular preaching band and can add his own testimony, that not only was there spiritual blessing, but all travel expenses were met. The food was provided by the church, and the students received additional personal gifts, which helped supply their financial needs when they returned to the Bible Institute.

A Chinese young woman now in the Institute was inspired to come through

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the ministry of one of these bands. Her testimony shows something of the confusion young China is experiencing today and the new hope which the gospel of Christ brings:

"I was born into a farmer's home. Father had decided that if my mother gave birth to a girl, he would kill her. So from the time I was born my father tried to kill me. Several times he covered my head with bedclothes in an attempt to smother me to death. My grandfather exhorted Father not to be so cruel, and at last Grandfather told my father if he did not stop doing it he must leave home. Father left us.

"I was then eight months old. When I was two or three years old and could say 'Mummy' and 'Daddy,' some relatives told my father. His heart softened when he heard I could call his name. He returned to us, but soon afterward he died. Mother had no son and was still young, so she married again.

"This meant she left my grandfather's home, but I remained with my grandparents. I was eight years old when a friend exhorted my grandfather to send me to a primary school and, to my great joy, he allowed me to go.

"At examination time I was first in my class and won several prizes, so my grandfather was very pleased. But after two years, on May 17, 1938, our city was occupied by the Japanese, and we moved back into the country. For a year I had no chance to study, and it was even difficult for us to make a living.

"Later we returned to the city. One day, while playing on the street, I heard loud voices. I found a meeting in progress in a church near North Gate. An elderly lady was speaking to some women on the 'Prodigal's Return.' The message went to my heart. Think of it—the Father of heaven would be my Father if I had no earthly one. I went again and again to the meetings. At night, when my grandparents were asleep, I crept out of bed, knelt down and prayed.

"I was ten years old when I believed in Jesus as my Saviour and my life was changed. Some might wonder if a child that young was really sinful, but I had been. My life had been full of cursing, lying and disobedience to my grandparents. Now all was different.

"I loved to go to church to hear the Bible stories. Sometimes a foreign doctor came to take the service. He made arrangements for a lady to come each day to the church and teach several of us. We memorized many Chinese verses, and all made good progress in our lessons. But after the Pearl Harbor incident the doctor was taken prisoner and left our city.

"My grandfather then allowed me to go to school again. But alas, I began to neglect my prayer life and to read unhealthy novels, though I still attended the church services. My grandfather died, and I became depressed. I even considered committing suicide, but a small voice told me to be patient.

"After August 12, 1945, the missionaries returned to our city. During a week of special meetings the Lord spoke to my heart, and at a testimony meeting I

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praised the Lord for His goodness to me. But unfortunately I was not willing to serve God wholly, and continued living a selfish life.

"Then a preaching band from the Wuhu Bible Institute came to our city. At one of the meetings opportunity for wholehearted consecration to the Lord was given and I stood up, constrained to give my all. My grandmother was unwilling for me to follow up this consecration vow, but I prayed, and God said, 'You trust Me. He who loves father or mother more than Me is not worthy to be My disciple. Leave your family in my hands.'

"The Lord made my grandmother willing for me to go to the Wuhu Bible Institute. Now I have been in the Institute for nearly two years, and like Job of old I can say, 'I formerly heard with the hearing of the ear, but now mine eye seeth thee.'

When the Bible school commenced conditions were dark. As we continue, circumstances get no lighter. However, faith never grows so much as when everything is against her. Darkness makes the blessings and opportunities seem more precious.

There have been some improvements. The cost of living is lower than it was. Graft and similar sins have been largely done away with. The working class has more privileges than before. Christian liberty has been proclaimed. Certain Christians have been given positions in the government of the land.

Yet when I applied recently for a pass to go with the preaching band I was not given one. Nor is mine an isolated case. We realize that this may not be a common policy, but one due to local attitudes. But here in Wuhu restrictions have been imposed upon all movements of missionaries. Whether these will be lifted when our government recognizes this government, we wait and see. Viewing only the present needs of the work, it is our hope that a speedy recognition will be given. In this, perhaps, lies the key to more freedom to continue the work of helping these people. The Chinese people need our help.

As I write, however, there are two preaching bands out. There were three, but questionings and other circumstances made it necessary for one band to return. We praise God for reports that indicate the Lord is greatly using the two who have gone to the south of the province.

The foundation of the Christian Church has been well laid in China. If the Christians of the United States will give prayerful support, Chinese Christians can carry the glad tidings of Christ throughout their land. It is in the aroused and deeply consecrated Christians of the Chinese Church that we see the brightest gleams of hope for the future.

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Capital Concerned Over Religious Pressure Groups

Political pressure from various religious groups is being noted with concern in the nation's capital, according to an interpretive news report from the Chicago Tribune Press Service.

The report declared that there is a "growing belief that political activity by various cliques within churches may injure religious freedom by the tendency toward breaking down separation between Church and State." The writer added that President Truman is said to have expressed annoyance recently at groups of Protestants, Catholics and Jews that have persisted in asking him to enforce their "political beliefs."

The three most active pressure groups cited in the Tribune story were the Federal Council of Churches of Christ in America, representing a segment of Protestantism; the National Catholic Welfare Conference, active for Roman Catholics; and the Anti-Defamation League, influential for the Jews.

Among the types of pressure mentioned in the report were: (1) visits of religious representatives concerned with politics rather than religion, (2) efforts on the part of various groups to see that representatives of their faiths in administrative positions be replaced only with others from their group, and (3) the tendency to label anyone taking issue with any of these groups as anti-Catholic, anti-Jewish or anti-Protestant.

Southern Baptists To Convene in Chicago

"Freedom's Holy Light" will be the theme of the 1950 Southern Baptist Convention to be held this year north of the Mason-Dixon line in Chicago May 9-12. Speakers will include Dr. Robert G. Lee, president of the convention, and many others well-known in the denomination.

Among the matters to be considered is a proposal that the convention set up its own studios to produce religious movies. If the proposal is approved, Southern Baptists will produce both sound and silent films for showing in churches and institutions. The denomination's Sunday School Board has been named as a possible agency to handle the films.

To encourage attendance at the convention, one air line is offering a 33 1/3 per cent discount on fares to those attending the gathering as "messengers." The special rate is said to be the first of its kind to be approved by the Civil Aeronautics Board.

Dr. Fuller to Speak At Rose Bowl Service

Dr. Charles E. Fuller, of the Old-Fashioned Revival Hour, is scheduled to speak at the annual Rose Bowl Easter service in Pasadena, Calif. Attendance at the service, sponsored by the Pasadena Christian Business Men's Committee, is expected to exceed the 13,300 mark reached last year.

As planned, the first half of the program will be musical, featuring the Old-Fashioned Revival Hour's quartet and chorus. The committee has been investigating the possibility of a televised broad-

cast of the second half hour when Dr. Fuller is to bring the Easter message.

Worshippers from a thirty-mile radius are expected to participate in the inter-denominational service.

South America Hungry For Gospel, Leaders Say

Unlimited opportunities among natives and new zeal among missionaries in every country visited except one were reported by Wally White, Orlando, Fla., and Merrill Dunlop, Chicago, Ill., Youth for Christ leaders. The two men recently returned from a three-month, 20,000-mile tour of eleven Central and South American countries.

At one meeting in Chile in which the two participated more than 250 responded to the message of salvation. Some converts dropped from the balcony to the main floor in an effort to reach the front of the church for counseling.

Fifteen hundred attended another Youth for Christ rally in Buenos Aires, and meetings were held for Indians in the jungles of Ecuador. At one such service about thirty-five responded to the invitation to accept Christ.

Christian Camp Adds New Ranch

A ranch in Colorado has been acquired by Young Life Campaign, an organization now working in seventeen states to reach high school students for Christ. The property, known as Star Lodge, includes seventeen stone and log cabins, a dining hall, a corral, and stables.

Hot mineral water flows through the ranch, furnishing heat for buildings in the winter and heating water in the outdoor pool for year-around swimming. Campers may enjoy trout fishing in Chalk Creek, which flows behind the corral.

The grounds will also be available to adults for vacationing and for Bible conferences. A conference has been scheduled for August, when Dr. Frank Gaebelein, headmaster of Stony Brook School, will speak.

Purchase of the property was made possible by gifts over and above those to the organization's current operating expenses and came about as a result of crowded conditions at Star Ranch, Young Life's original summer camp and national headquarters. Although 1,000 teenagers were accommodated at Star Ranch last summer, many others were turned away because of lack of space.

Seven out of ten of those who attended the camp last summer were not Christians, according to estimates of Young Life officials. Their brief stay at the camp was part of the organization's effort to reach such young people with the gospel.

Youth for Christ To Convene July 2-16

July 2-16 will be the dates of the sixth annual Youth for Christ International convention and conference at Winona Lake, Ind., President Robert A. Cook has announced. Main sessions will again convene in Billy Sunday Memorial Tabernacle on the conference grounds, where the International was organized in 1945.

Moody Monthly

Speakers will include representatives from a number of foreign countries.

Meanwhile another of the 100 Youth for Christ gospel teams to go to Europe next summer has been named. Members are three talented students at Wheaton College, Wheaton, Ill. They are Bud Schaefer, of Fort Wayne, Ind., star basketball player and president of the senior class; Arthur Brown, of Elgin, Ill., outstanding student speaker; and Charles Wareham, of Glen Ellyn, Ill., pianist and musician.

According to present plans, 300 to 400 students will leave New York early in June, returning in August or early September. As many of them as are able will participate in the World Congress on Evangelism at Brussels, Belgium, July 30 to August 6.

Uphold Bible Reading In New Jersey Schools

Constitutionality of a New Jersey law providing for the reading of parts of the Bible at the beginning of each school day has been upheld by a ruling of the state Superior Court.

The ruling was handed down as a result of action brought jointly by the mother of a high school student and one of the directors of the National Society of the United Secularists of America.

"Repetition of the Lord's Prayer as a morning exercise, without comment or remark, and a reading from the Old Testament of the Holy Bible, without comment, are certainly not designed to inculcate any particular dogma, creed of belief or mode of worship," the judge declared in his ruling. "Accordingly, the provisions of the New Jersey statute under review do not contravene the First and Fourteenth Amendments of the United States Constitution."

Court Rules Against Church Merger

Merger of the Congregational Christian Church with the Evangelical and Reformed Church has been blocked, at least temporarily, by a Brooklyn Supreme Court ruling. The court decision made by Justice Meier Steinbrink held that the General Council of the Congregational Christian churches "has not now, and never had power or authority" to make any commitments for Congregational churches. The ruling, however, does not prevent individual members of the council from affiliating with the Reformed Church.

The court declared that the paper outlining foundations for the merger is a "conglomeration of confusion and conflicting statements."

The ruling was made as a result of a suit against the General Council of the Congregational Christian Churches filed by the Cadman Memorial Church and the Cadman Memorial Congregational Society in Brooklyn, which oppose the merger.

The council's attorneys are studying the ruling, according to the General Council's moderator.

Catholics Urged To Read Bible Daily

Evangelical Christians who have urged Catholic friends to "search the Scrip-



MISSIONARY SPEAKERS TELEVISED—Speakers at the annual Northwestern Schools Missionary Conference in Minneapolis in late January appeared on a number of television programs on Minneapolis and St. Paul stations. Shown being interviewed by announcer Max Karl, right, of WTCN-TV, are Dr. Robert A. Cook, left, president of Youth for Christ International, and Dr. Clyde Taylor, Washington, D.C., foreign missions secretary of the National Association of Evangelicals. More than thirty missionary societies participated in the week-long conference.

tures" may point to the recent observance of Bible Sunday by Roman Catholics as a means of encouraging members of that faith to read the Bible.

A person who has time to do any reading has time to read the Bible, Thomas A. Donnellan told his audience at a mass in St. Patrick's Cathedral on Bible Sunday. He then urged his listeners to spend at least fifteen minutes daily in serious Bible reading.

"If you subscribe to any magazine or newspaper you have no excuse for not having a copy of the Bible in your home," he added. "Some of us are so interested in finding out what's going on in this world that we forget to find out what's going on in God's world."

The divine inspiration of the Bible is a "fundamental truth of the Catholic religion," he said, and the Catholic Church "has always held up to the faithful the Bible to be loved, venerated, and read."

The priest is an associate judge of the Metropolitan Ecclesiastical Tribunal and a member of the cathedral staff.

Ben Lippen School Announces Scholarships

Scholarships for boys graduating from the eighth grade this May or June will be awarded again for the third year by the Ben Lippen School, a Christian school for boys in Asheville, N.C. The awards, to be made in various amounts, are to be applied on tuition.

Last year's applicants included boys from states in the Midwest, East, and South.

Applications for admission to the examination must be received at the school by April 24. A reliable teacher or pastor in the contestant's town may administer the examination to those interested.

Presbyterians Seek Marriage Standards Clarification

The Presbyterian Church in the U.S.A. has appointed a commission to clarify the denomination's rules and standards for marriage, divorce, and remarriage. The group will submit a report to the 162nd

General Assembly of the denomination at Cincinnati in May.

Need for such clarification was seen two years ago after a Presbyterian clergyman in California was reported as having performed a marriage ceremony for two divorcees.

Russian Journal Opposes Faith in God

Many Russians continue to believe in God and are regular attendants at church, laments the Soviet's *Journal of Science and Life*. The publication, organ of the All Union Society for the Dissemination of Scientific Knowledge, is inaugurating a campaign to further atheism and called on the society to carry on systematic and ceaseless propaganda against religion.

The author of the journal article calls for "remaking the consciousness of the masses by conviction" rather than by compulsion through administrative measures.

The article defines religion as an "anti-scientific, reactionary ideology and a hindrance on the path to Communism." It reminded readers that Marx had likened religion to opium.

First Edition of "Messiah" Discovered in Public Library

A rare first edition of Handel's oratorio "The Messiah" was recently found in the Johnstown, Pa., library. It is the only known first edition in this country.

Before the copy was discovered, the 1767 editions of "The Messiah" owned by the Library of Congress and Harvard University were thought to be the oldest copies in the United States.

Although the volume found in Johnstown is not dated, it is believed to be one of 129 printed privately about 1758 for the King of England and well-known literary figures.

The book was discovered by a graduate student in library science who works part-time in the Johnstown library. The Library of Congress and a London au-

[Continued on page 575]



ANSWERING YOUR

Questions

NATHAN J. STONE

CHRIST'S RESURRECTION BODY

In Luke 24:43 it is said, "He took it, and did eat before them." This refers to Jesus after the resurrection. This must have been His resurrection or spiritual body and therefore without blood. If so, why did Jesus eat food?—C.F.B., Seattle, Wash.

It is true that the body of the Lord Jesus Christ at His rising from the dead was a "resurrection" body. Yet, on the one hand, it seemed to conform in many respects to the body of His earthly life, and, on the other hand, there were marked differences. On the one hand, it is true that He ate (Luke 24:42, 43); He breathed (John 20:22); He had flesh and bones (Luke 24:39); and He could be apprehended by the senses (Luke 24:40; John 20:27). On the other hand, His resurrection body possessed characteristics which differentiated it from the popular fancy. His body was now superior to the usual barriers which restrict human movements. He was able to overcome space; nor were locked doors a hindrance to His activity (John 20:19-26; Luke 24:31-36).

The context of the passage in Luke shows that the purpose of His eating was simply to convince the disciples that it was really He; it was not to sustain life. No doubt His body was capable of maintaining life in other ways. There was certainly a change in His person and appearance, for even those who knew Him intimately did not at once recognize Him. It would seem that His body after the resurrection had the power of "materializing itself to natural senses or withdrawing itself at will."

Since, then, He did not eat for nourishment but only as an evidence to the disciples of His identity, the absence or presence of blood has no significance in the matter.

THE WORSHIP OF MARY

From the account given in Matthew 13:56 we gather that the Lord Jesus had brothers and sisters in the flesh. In John 19:27 we read that the Lord charged the beloved disciple with the care of His mother. Why did not the Lord bequeath that privilege to His mother's other children? Is this perhaps the basis for the age-long contention of the Catholic (Roman) hierarchy that Mary remained a virgin, which has given rise to the worship of Mary?—R.Y.D., Chicago, Ill.

No doubt the Roman Catholic dogma of the perpetual virginity and the worship

of Mary is based to a large extent on John 19:27. This is, of course, a distortion of the meaning of the passage, and it is worth noting that such an interpretation did not arise till as late as the third century.

The *Catholic Encyclopedia*, Vol. 15, page 468b, admits: "Among the early writers, Origen is the only one who considers Mary's motherhood of all the faithful in this connection" and that "she is the mother of him in whom Christ lives." The Church Father Origen lived in the third century and also entertained some ideas which later developed into heresies, such as the transmigration of souls, and the restoration of all the lost.

The passage quoted above also admits that next—in the ninth century—the words of John 19:27 were explained "as to entrust John to Mary, and in John all the disciples, making her the mother and *mistress* of all John's companions" (italics ours). Then not till the twelfth century was the verse explained as establishing "Mary's spiritual motherhood of all men" and after that becoming more common in "Romanist books of piety," although it is also admitted that the great "St. Bernard" of the twelfth century does not enumerate this privilege among Mary's (by then) numerous titles.

It is quite evident that except for the devoted and courageous women, John was the only apostle standing at the cross. The word "standing" seems to have particular reference to Mary, that is, as seems natural in the circumstances, John was standing by her. None of her sons were present whatever the reason. Apparently there was no one else to whom the Lord could commit His mother. No better choice could probably have been made in any case.

But the words John 19:27 really carry a *refutation* and *condemnation* of Mary worship. The text plainly enough indicates that she was confided to John's protection and care. There is absolutely no hint in the passage of Rome's claim that it makes her "a patroness of the saints" and a "protector of the Church." Certainly the design of the Lord was not to provide for John, but to provide for His mother. There is not a shred of support for the Romanist contention. It is a false and blasphemous dogma which goes so far as to say that "she sealed her motherhood by *consenting* to the bloody sacrifice on the cross" (italics ours).

There is no suggestion or inference whatever of "perpetual virginity" in the mention of Mary as a virgin. Virginity is mentioned of her *only* in connection with the birth of the Lord Jesus Christ, which is the miraculous virgin birth.

THE APPLE OF THE EYE

Several verses of Scripture in the Old Testament use the expression "apple of the eye." What is the real meaning of this?—H.S., Chicago, Ill.

The expression first occurs in Deuteronomy 32:10 in reference to God's great care and preservation of His people Israel: "He kept him as the apple of his eye." It is mentioned last, although with a different Hebrew word, in Zechariah 2:8 to show His peculiar regard for His people and protecting care over them, and as a warning to others in their dealings with them: "He that toucheth you toucheth the apple of his eye."

It refers to the *pupil* of the eye, which was of great value and to be greatly cherished, especially where blindness was so prevalent, dooming most of its victims to a precarious and wretched life of begging.

The Hebrew word chiefly used really means "little man" or "manikin," a diminutive of endearment; but also perhaps refers to "the little image one sees of himself when looking into another's pupil." In Proverbs 7:2, the same word as in Deuteronomy 32:10 is used to denote that which is at the *center*, as the pupil of the eye is, but the general significance is that which is very precious. So the law was to be regarded in Israel: "Keep my commandments, and live; and my law as the apple of thine eye."

D. L. MOODY AND THE SABBATH

Did the teaching of D. L. Moody in any way harmonize with the teaching of Seventh Day Adventists concerning the observance of the seventh day or Saturday? I have heard it claimed that he so observed and taught.—W.J.R., Chicago, Ill.

The teaching of D. L. Moody did not in any way at all support the claim and practice of the seventh day as a Sabbath or day of rest. The fact is (as answered in a former issue of *MOODY MONTHLY*) that while Mr. Moody spoke of the "Sabbath," to him it was always *Sunday*. In his sermon on "How Shall We Spend the Sabbath?" in his volume, *Golden Councils*, published by the United Society of Christian Endeavor, 1899, page 7, he states: "When I was a boy, the Sabbath lasted from sundown on Saturday to sundown on Sunday." Then he proceeds to develop his theme, not only without a single word or intimation that he thought otherwise than, but *constantly mentioning Sunday as his Sabbath*.

In the same connection he inveighs against the Sunday paper in his sermon on that theme (pages 34-37), in which he says: "The next time you purchase a *Sunday* paper . . . think that you are aiding in preventing thousands of your fellows from enjoying the privileges of a *Christian Sabbath*" (italics ours).

To claim, therefore, that D. L. Moody supported the seventh-day Sabbath view is, to say the least, incorrect. Probably his use of the word Sabbath as, in his boyhood, beginning on Saturday *evening* has

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been seized on, if not distorted, to mean a seventh-day Sabbath. A proper seventh day Sabbath should, according to the Old Testament, begin on Friday evening and end with Saturday evening.

♦ ♦ ♦

DENYING UNGODLINESS

What is the meaning of the expression in Titus 2:12, "denying ungodliness"? Is not Paul writing to believers and does not the term ungodly refer to those who are not right with God? —L.M., Hammond, Ind.

It is not the ungodly as a class to which the Scripture here refers, and such would of course be unbelievers, but ungodliness in practice or as an act. To deny ungodliness means here to deny its presence or power in our lives.

This expression would better be rendered, "Having denied ungodliness" (which is in one sense the negative aspect of the new life in Christ); having done with and repudiated those things once characteristic of, or indulged in by, those persons addressed whether then or now, they should no more appear in their lives.

On the positive side, so to speak, and as the best possible way to continue denying such things, they were to live soberly, righteously, good. This means being so filled with the godly that there is no room for that which is ungodly. It is to exercise mastery over self and, according to the test, to be reverent toward God and righteous to fellow men, looking forward to and preparing for the blessed hope of His appearing.

♦ ♦ ♦

THE DESTROYER OF SATAN: CHRIST OR MARY

Is there any justification for the Roman Catholic translation of Genesis 3:15 which makes it read that "she" should bruise the serpent's head and that the serpent should bruise "her" heel? —H.E., Chicago, Ill.

The full quotation from the Douay (Roman Catholic) Version of the Bible is as follows: "I will put enmities between thee and the woman, and thy seed and her seed: *she* shall crush thy head, and thou shalt lie in wait for *her* heel" (italics ours).

A comment of John Calvin (sixteenth century) on this is worth quoting: "This passage affords too clear a proof of the great ignorance, dullness, and carelessness which have prevailed among all the learned men of the Papacy. The feminine gender has crept in instead of the masculine or neuter. There has been none among them who would consult the Hebrew or Greek *codices*, or who would even compare the Latin copies with each other. Therefore, by a common error, this most corrupt reading has been received. Then a profane exposition of it has been invented, by applying to the mother of Christ what is said concerning her seed."

The Romanist interpretation is taken from the Latin Vulgate Version (fourth century A.D.), but even the Pope, "Leo, the Great" (fifth century A.D.), condemned this interpretation.

Anyone acquainted with the most elementary principles of Hebrew grammar could see at once that the Romanist interpretation is totally unjustified. The Hebrew states without any possibility of



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contradiction, "He shall bruise thee . . ." "and thou shalt bruise Him . . ." that is, the Seed, and not the woman. Ancient versions of the Scriptures, such as the Syriac, and the Septuagint, written in the third century B.C., confirm this.

The Douay Version contains a footnote to Genesis 3:15 admitting that only some of the "fathers" support their translators' view and that "others read it . . . the seed" (and not the woman). Then the footnote states, "The sense is the same: for it is by her seed, Jesus Christ, that the woman crushes the serpent's head." Nevertheless, it is the text itself or their distortion of it which claims attention and is emphasized for the deification and worship of Mary.

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A teacher's manual, with specific instructions for organization and many pages of Bible drills, memory work, object lessons, blackboard talks, and over 30 interesting missionary stories, is \$1.00. As a supplementary book for any V.B.S. set, it is recommended most highly.

Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa.

Several V.B.S. courses are available from Christian Publications. Although some of the material has been published before this season, it has not appeared for review in Moody Monthly. Attention is therefore drawn to the entire series.

1. *The House of Life* is a study of the ten rooms of the Christian life built on the solid rock, Christ Jesus: the dining room—the place of nourishment; the living room—the place of witnessing, etc. A daily visualized missionary story is given. Teacher's manual and chart, \$2.00; supplement for beginners, 50 cents; pupil's workbook, 20 cents.

2. *Handbook of the Summer Bible School*, a curriculum for five departments. Some lessons are merely in outline form, others are more complete. Suggestions for object lessons, missionary stories, and handwork patterns are included. \$2.50. Workbooks are available for each department.

3. *Troop School for Christian Soldiers*, a four-year uniform graded course. Year 1, *Basic Training for the Christian Soldier*; 2, *The Captain of Our Salvation* (life of Christ); 3, *Soldiers of the Cross* (Acts); 4, *Heroes of the Faith* (Heb. 11). This is excellent and well prepared, with many appealing, unique features, but demands some long-range planning and preparation to insure a smooth running school. Complete manual, \$1.50; third and fourth year supplement, 50 cents; soldier's handbooks, 15 cents.

Vacation Bible School Materials Reviewed by Harold E. Garner

Many vacation Bible school curricula, Bible-centered in content and pupil-centered in application which are designed to lead pupils to Christ, are available today.

The following list of evangelical texts is not exhaustive, but includes only materials received for review by Moody Monthly. Choice of the curriculum for any individual school can best be made by carefully examining the prospectuses from several publishing houses.

The Ambassador Press, 2620 N. Halsted St., Chicago 14, Ill.

Living and Working for Jesus is the latest uniform graded Bible course offered by this publisher. Written especially for spiritually neglected communities, it contains a clear presentation of salvation and Christian living. The same Scripture is used in all departments. Teachers' manuals are carefully graded, with plans for daily procedure worked out in detail. Lower grades (preschool to grade 4), 60 cents; upper grades (grade 5 up), 75 cents. Pupil's workbooks, 16 cents; graded handwork projects, 15 cents.

American Sunday School Union, 1816 Chestnut St., Philadelphia 3, Pa.

Reaching the unreached areas with the gospel has always been the objective of the American Sunday School Union. This is the aim of their new cycle of courses which

Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

With the publishing of the 1950 V.B.S. course, Concordia completes a three-year cycle of scripturally centered materials with emphasis on the person and work of Christ. The uniform series for 1950 is *Jesus, Our Lord and Saviour*. Departmental emphasis is suggested by the titles: beginners, *Jesus Loves Us*; primary, *Jesus, Friend of Children*; junior, *Our Wonderful Saviour*; intermediate (senior), *Jesus, the Light of the World*. The teacher's manual is filled with many helpful suggestions. Inasmuch as the daily lessons are for the most part in outline form, departmental teachers should work together in developing the details for each day's procedure. This Lutheran course places much emphasis on Christian doctrine, so needed in our teaching ministry.

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today. Teacher's manual, 50 cents; pupil's workbook for beginners, 23 cents; other department workbooks, 33 cents; handcraft projects, 20 cents.

Covenant Book Concern, 5101 N. Francisco Ave., Chicago 25, Ill.

Materials offered for all departments this year center about portions of the life of Christ: beginners, *Growing Up with Jesus*; primary, *Jesus Talks to Me*; junior, *Living with Jesus*; intermediate, *The Gospel of Mark*. Each unit stresses one theme. Teachers are encouraged to think through their own approaches and activities, and find whatever help they can to individualize the work. Tentative prices are: teacher's manuals, \$1.75; pupil's workbooks, 25 cents. Extra handwork packets are included for the beginner and primary departments.

Fuller Evangelistic Foundation, Box 989, Pasadena, Calif.

Heavenly Sunshine Lessons: The Lord Jesus Pictured and Presented and *The Christian Life—How to Live It* are the two courses offered this year. The first contains five word pictures of the Lord Jesus in the Old Testament and five lessons presenting Christ in the New Testament. The blood atonement is definitely stressed in each lesson, which contains an evangelistic emphasis. Uniform, with some suggestions of adaptation to the kindergarten level.

Oak Hills Fellowship, Bemidji, Minn.

Bible-centered V.B.S. courses especially adapted to rural work have been developed by this rural home missions fellowship. The emphasis this year is: primary department, *Bible Visitors*—the teacher's manual, 30 cents; junior, *Moses a Servant of God*—teacher's manual, 45 cents; pupil's workbooks, 15 cents.

Scripture Press, 434 S. Wabash Ave. Chicago 5, Ill.

"Complete to the last detail" summarizes the Scripture Press course with its well-planned, correlated worship, memory time, music, Bible and missionary stories, expressional activities, etc. Departmentally graded themes suggest the scope of the Bible material covered: beginners, *Learning About Jesus*; primary, *The Good Shepherd*; junior, *The Christian's Birth and Growth*; intermediate, *God's Call*. Plans for teaching the beginner lessons to the nursery child are featured this year. Teacher's manuals, 35 cents; pupil's workbooks, 18 cents.

Standard Publishing Co., 20 E. Central Pkwy., Cincinnati 10, Ohio.

This year Standard completes its new three-year curriculum. Course No. 3 is departmentally graded as follows: beginners, *Learning from God's Book*; primary, *All About the Bible*; junior, *New Testament Heroes*; intermediate, *The Church*. Plans for a two and one-half hour, ten-day school are complete for the primary, junior, and intermediate departments. Some supplemental Bible story material may be used in the beginners department. A full-color cut-out and stickum book with 12 outlined pictures to be completed by sticking on the color cutouts is new and most appealing to the beginner, 35 cents. Other pupil's workbooks, 30 cents; teacher's manuals, 75 cents.

Zondervan Publishing House, 847 Ottawa Ave., N. W., Grand Rapids, Mich.

The Auction by Helen Maxfield is a uniform course developed around the theme of the soul on the auction block. Interesting lessons concerning the bidders, Christ and Satan, develop day-by-day through memory periods, Bible and missionary stories, color and notebook, and handwork projects. Director's manual, \$1.75; teacher's notebooks, 50 cents; beginners and primary color book, 15 cents; expressional activity handbook, 50 cents; junior and intermediate notebook, 20 cents.

On May 1 *The Tabernacle—God's Object Lesson*, by Helen Maxfield, will be released. A review of this course will appear in a later issue of *Moody Monthly*.

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April 16

Amos Speaks for God

Amos 7:7-15; 8:1-3

Memory Selection: *Seek Jehovah, and ye shall live.*—Amos 5:6, A.S.V.

This lesson begins a series entitled "The Prophets Speak." The prophets who will be specifically before us are Amos, Hosea, Jonah, Micah, Habakkuk, Zephaniah and Malachi. The opening lessons are from the book of Amos.

Amos was from Tekoa in Judah, but he prophesied to Israel, the northern kingdom. His ministry preceded the actual fall of Israel by some sixty to seventy years. He prophesied, therefore, in the declining days of the kingdom, with captivity just ahead.

The fact that Amos was from Judah was not lost sight of by his enemies (cf. Amos 7:12). God gave His servant a difficult task, in that his messages were directed toward another nation than his own. Since they contained censure and prophecy of impending doom, it is not difficult to understand why his listeners considered him unfriendly.

At first there probably was a willingness to hear his prophecy, because his opening words speak of God's judgment upon other nations. Syria (Amos 1:3-5), Philistia (Amos 1:6-8), Phoenicia (Amos 1:9, 10), Edom (Amos 1:11, 12), Ammon (Amos 1:13-15), Moab (Amos 2:1-3), and even Judah (Amos 2:4, 5) are mentioned as the objects of God's wrath. Probably up to this point his hearers in Samaria were content to listen. However, at Amos 2:6 he begins his message to Israel and points out that she also is facing judgment.

I. A Stern Message (Amos 7:7-9)

This stern message was delivered only after Amos had interceded successfully on two occasions (see vv. 2, 3 and vv. 5, 6). God is patient, and in this instance gave further opportunity; but the extension of time was of no advantage, because Israel continued in her wayward way.

Amos is given to see the Lord standing beside a wall with a plumbline in His hand. This vision indicates that Israel was marked for destruction so far as her national life at that time was concerned. Her perversity was too great. This figure of the plummet or plumbline is used in the Word of God to denote impending judgment (see II Kings 21:13; Isa. 28:17; 34:11; Lam. 2:8).

We are told that this plumbline is "in the midst of my people" (v. 8). This indicates that the judgment was not simply to touch Israel, as had been done in the days of Tiglath-pileser, but would completely overtake the land. There was no

escaping this time, for the Lord says, "I will not again pass by them any more" (v. 8). The places used in idolatrous worship were to be wasted. The house of Jeroboam was to perish. This judgment was fulfilled in the days of Shalmaneser (II Kings 17:3, 5, 6, 23).

II. A Willful Rejection (Amos 7:10-13)

In this passage, Amaziah, who acted as a priest in the apostate worship carried on at Bethel, turned upon Amos and commanded him to return to his own land of Judah. His word to Amos was preceded by a statement to Jeroboam to the effect that Amos was conspiring against him. How frequently men try to evade the message of God by blaming the personality of the messenger or by trying to divert suspicion from themselves to someone else. Amaziah's action was deliberate and definite, and called for judgment.

III. A Confident Messenger (Amos 7:14, 15)

The charges and injunction of Amaziah meant little to Amos. Although he acknowledged his lowly origin, the prophet was conscious of his divine call, and therefore recognized his obligation to God. Such a conviction of heart will allay every fear and quiet any suspicion as to the will of God.

IV. A Reiterated Message (Amos 8:1-3)

Here in the vision of the basket of summer fruit we have in symbolism once again the fact that Israel's end as a nation for that time was definitely prophesied. In the original language there is great similarity between the words "summer fruit" and "end" (vv. 1, 2). The prophet was implying that summer is the end of the year and the time of the ripeness of fruit. The parallel was that Israel was then ripe for her last punishment, a punishment which would end her national existence as the ten northern tribes. Just as fruit is plucked when it is ripe, so Israel was about to be plucked from her land. No longer would there be songs in the temple or palace, but in their place would be wailing. Judgment would be evident throughout the land.

We cannot help but observe that God in faithfulness warned Israel of impending doom, and that even in the denunciation by the prophet there is indication of God's love and care in that He would not allow the disaster without some warning. Thus does God look for repentance; thus is the heart of God strangely moved, even as He is forced to judge the sons of men.

April 23

Consequences of Intemperance and Injustice

Amos 4:1, 2; 6:1-6; 8:4-7

Memory Selection: *Hate the evil, and*

love the good, and establish justice in the gate.—Amos 5:15, A.S.V.

Even a casual reading of the Book of Amos will make the reader come face to face with the stern warnings of God against oppression, wickedness and heartlessness. There is temptation, at least at times, to look only at the teachings of the Word of God which seem more pleasing to us. However, there is tremendous need to see the other side of the picture and to allow the Spirit of God to apply its truth to our own lives. It is true, as another has observed, that man is so constituted as to be able to bow to the sovereignty of the Word of God so far as his mental acceptance is concerned, and at the same time bow it out of his life so far as its mastery over his actions are concerned. Amos was a rugged prophet who sternly denounced all forms of sin.

I. Judgment Inevitable (Amos 4:1, 2)

These verses give us part of God's denunciation of the nobles of Israel, this denunciation being based particularly upon their oppression. In verse 1 they are spoken of as "kine of Bashan." Bashan was famed for its fat and wanton kine (Deut. 32:14; Ps. 22:12; Ezek. 39:18).

Note that "kine" is used; that is to say, the feminine gender, the reference being to cows and not bulls. Opinion is divided as to whether this refers to the women of position and wealth in that day, or whether it is a scorching metaphor that God uses to show His opinion of men who would be guilty of such deeds. We incline to the latter view.

The conduct of these nobles outraged the holiness of God. Consequently, He swears in His holiness that judgment will come. While the word translated "hooks" literally means thorns, there may possibly be a reference here to the practice of taking captives with a hook through the nose (cf. II Kings 19:28).

Notice that in these verses there is no alternative. The judgment is absolutely sure. The oppression of the poor, the crushing of the needy, the wanton greed which characterized the leaders of the land, all called for the judgment of the Almighty. Though God delay, He does not fail; in His own time and way He brings the judgment which such action demands.

II. The Selfishness of Israel's Leaders (Amos 6:1-6)

The inclusion of Zion in this prophecy (v. 1) makes clear that Judah as well as Israel is involved in this word from God. The prediction has to do particularly with the rulers and nobles of the lands. These men were so blinded by their own gluttony that they seemingly could not take in the fact that God does judge sin.

The prophet speaks of Calneh (v. 2), Hamath (v. 2) and Gath (v. 2). Calneh was on the east bank of the Tigris, and at the time Amos made this prophecy had recently been subjugated by the Assyrians (cf. Isa. 10:9). Hamath had been subjugated by Jeroboam II, the king of Israel (II Kings 14:25), and later had been overcome by Assyria (II Kings 18:24). Gath had been subjugated by Uzziah, king of Judah (II Chron. 26:6). Thus in

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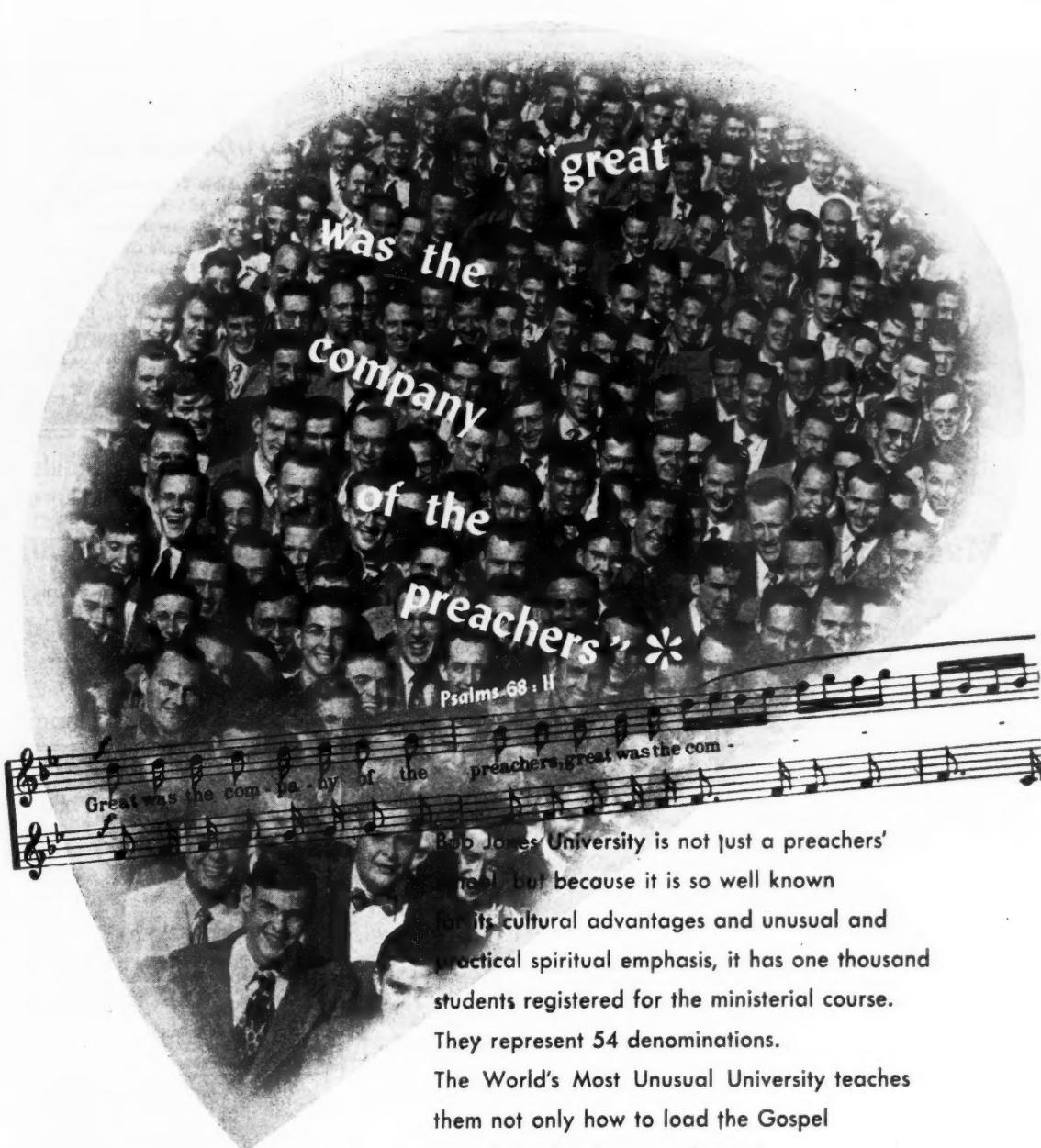
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[Also see pages 566, 567, 568, 569]

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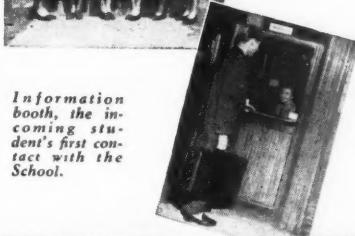
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these three instances we have an open demonstration of the fact that cities and peoples must face the judgment of God.

The answer to the question of verse 2 is a vehement negative. Though they once had great power and dignity, the very fact that they were brought low proves that they were no better than Judah and Israel. Since God dealt so with them, would He not deal so with Judah and Israel?

Some of the callous luxury in which these nobles lived is indicated in the remaining verses of the section. Beds of nothing less than ivory, a plentiful supply of lambs and calves were their possession. They fancied that they were the equal of David in musical skill. They drank wine in bowls and denied themselves no luxury. Here was selfish gratification. Such conduct went hand in hand with their oppression of the poor. They had no heart for the affliction of Joseph (v. 6). The national calamity did not concern them any more than the poverty of their neighbors.

III. The Callousness of Israel's Leaders (Amos 8:4-7)

How can we describe such oppression, such heartlessness, as characterized these people? Let us never forget that the sinful heart of man is capable of the same indifference, the same bitter oppression, the same cold apathy.

The reference to the new moon (v. 5) has to do with the regulation that that time and the Sabbath were to be kept without working or trading (cf. Num. 10:10; Neh. 10:31). Here surely was perfunctory religion. Though they kept the outward requirements, their hearts were far from right with God, when they were simply waiting for the time of the new moon to be gone so that they could practice their deceitfulness.

They were guilty of short weight. They demanded more than was their rightful due (they made "the shekel great"). Thus they committed a double fraud (cf. Deut. 25:13, 14). The prophet speaks of them also as selling "the refuse of the wheat," that is selling that which had no nutriment in it. Is it any wonder that the Lord swore by the excellency of Jacob that He would not forget such actions. He Himself, of course, is the excellency of Jacob, and He swore by Himself.

Merely to have light is not enough. Merely to be outwardly perfunctorily religious is not enough. God demands an attitude of heart in which we love Him and our neighbor.

April 30 Worship That Pleases God

Amos 4:4; 5:4-9, 14, 15, 21-24

Memory Selection: *Let justice roll down as waters, and righteousness as a mighty stream.* —Amos 5:24, A.S.V.

Certainly, men are without excuse since the Lord deals with them so patiently and in so many ways. In this lesson we have evidence of how God on occasion may use the rebuke of irony in an attempt to arouse the sluggish consciences of those to whom He speaks. His irony, however, is never cutting, but gentle, and would bring His auditors to a better mind.

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Of course, the Lord was not telling Israel that they should frequent Bethel and Gilgal in order that they might pursue their apostate worship, but the exact opposite. God does not want men to sin. His heart yearns that they turn in repentance to Him. But note again how He does not give up until it seems that every possible avenue is exhausted. He pleads, He wheedles, He censures, He speaks in light sarcasm. Thus in one way and another, God tries to bring men to the consciousness of their need of Him, and a realization of the need to live so as to merit His approval.

1. The Irony of God (Amos 4:4)

The reference to Bethel takes us back to the erection of the golden calf there by Jeroboam, the son of Nebat (this king is sometimes referred to as Jeroboam I in order to distinguish him from Jeroboam, the son of Joash, who lived in the days of Amos). The setting up of this apostate worship is given in I Kings 12:28 and following. Read also I Kings 13:1, 2 and II Kings 23:15, 16. The latter reference makes plain that the altar at Bethel was not broken down until years after the time of Amos, four other kings reigning between Uzziah (Amos 1:1) and Josiah.

The reference to Gilgal has the same connotation as Bethel. A study of Hosea 4:15; 9:15; 12:11 would indicate that Gilgal was also a seat of apostate worship.

In this ironical command, God is saying to the people that they should make their sacrifices every morning. Of course, the law of Israel commanded that sacrifices were to be offered, but they were to be offered in the tabernacle or temple (Num. 28:3, 4).

The reference to the offering of tithes raises a question. The Authorized Version speaks of these tithes being offered "after three years," while the American Standard Version translates "every three days." The literal translation would read, "after three (years of) days." We incline to the view that these tithes were offered after three years. Such an understanding would follow the commandment of God with regard to true worship (Deut. 14:28).

It should not be forgotten that, while this was false worship, in many respects it attempted to follow the prescription, at least so far as outward form was concerned, that had been given by God concerning true worship. This is a frequent device of Satan, in which he counterfeits the real.

Unfortunately, Israel did not respond to this word from God, but continued on her nefarious way.

II. The Invitation of God (Amos 5:4-9, 14, 15, 21-24)

God turns to His pleading once again. How loath He is to enter into judgment. How much He longs to see men turn from their sin to Himself. Here God says, "Seek, and live" (v. 4). These two words are imperative. There is no living until He has been sought and found. Thank God, we do not have to seek far, for He is the seeking Saviour. Like Philip of old who was found of the Lord, we are able to say that we have found Christ too (John 1:43, 45).

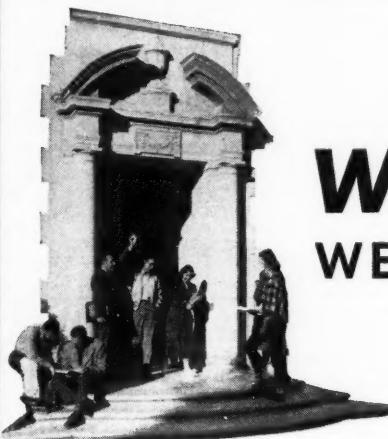
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such a revelation of the wonderful love of God.

May God help us to see here our relationship to the Lord Jesus Christ as His Bride, and may He so move upon our hearts that we cause Him no grief, that we put Him to no shame. For it is entirely possible that even we as Christians may grieve His heart by our worldliness, our coldness, our unconcern, our unwillingness to obey Him completely. There is no sorrow equal to the sorrow of unrequited love. The pangs of bitterness can never be so deep as when they are the result of faithlessness by one in whom we trusted.

I. Outbreaking Sin (Hos. 4:1-9)

Here, clearly and simply, is stated the case which God had against His people. He had to say that there was no truth, nor goodness, nor knowledge of God in the land (v. 1). Sin and anarchy stalked unabashed and unhindered. There was nothing but swearing, and breaking faith, and killing, and stealing, and committing adultery (v. 2). So violent were the deeds of men that murder followed hard upon murder. The expression "blood toucheth blood" would show that there was no interval between the sheddings of blood. No wonder God had to pronounce His message of doom: "Therefore shall the land mourn, and every one that dwelleth therein shall languish" (v. 3).

So great was the sin of Israel that it was useless to reprove the inhabitants of the land (v. 4). The people were guilty of presumptuous sin. It was a sin equal to that of refusing to obey the priest who would give the commandment of Jehovah. Therefore, the judgment of God would come upon them that they would fall even in the broad daylight, and at night both the people and their prophets would fall.

"Mother" in verse 5 probably refers to the nation of which the people were the children. They were in ignorance because they had rejected knowledge. To reject the wisdom of God is to reject all true wisdom.

God speaks against the priests who had not been appointed by Him (v. 6). These priests, true to their apostate position, fed on the sin of the people; that is, they took advantage of it for their own pleasure. In addition, they set their hearts upon sin and gave themselves over to iniquity. Therefore, God would punish both the people and the priests (v. 9).

What a sad, dark picture is drawn for us by the Spirit of God. Here is a nation which had left off following God and given herself over to wanton and godless living.

II. Extraordinary Promise (Hos. 6:1-3)

Even though the people of God had so turned from Him, He would yet entreat them to return. His promise is that "he will heal us . . . and he will bind us up" (v. 1). Is there a hidden meaning in verse 2 that possibly says to us that after two millennia and in the third millennium God will deal with His ancient people again? We certainly are far from dogmatic, but there are those who suggest that the days here may possibly signify

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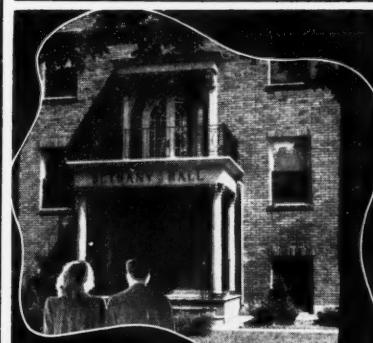
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such lengthened periods of time (cf. II Pet. 3:8).

God does make the promise that He will turn to His people as the rain. In the Authorized Version, there follows the expression "as the latter and former rain unto the earth" (v. 3). This expression refers to the two rains which are very important so far as fertility is concerned (cf. Deut. 11:14). Thus does God promise ultimate blessing of His people (cf. Rom. 11: 26, 27).

III. A Gracious and Logical Invitation (Hos. 10:12, 13)

God asks the people to sow righteousness and promises that they will reap His grace and love. He asks them to break up their fallow ground, a reference to the practice of leaving ground untilled, or at least unsown, for a period of time. God asks that that ground now be broken up, for the time has come to seek Him. Such a seeking will result in their instruction in righteousness. Though they had plowed wickedness, though they reaped iniquity, though they had eaten the fruit of lies, God still pleads with them. And He is able to make them so to live as to merit His approval and glorify His name.

All of us may certainly take heart from this Old Testament presentation of God's love and grace. The same God who pleaded with His people of old pleads with men today. May God make us persistent and loving and gracious and faithful to the truth in presenting His claims to men.

May 14

God's Forgiving Love

Hosea 11:1-4, 8-11; 14:4-9

Memory Selection: *I will heal their backsliding, I will love them freely.*—Hosea 14:4, A.S.V.

Hosea was contemporary with Amos, Isaiah and Micah. The largest part of his ministry was in Samaria, the ten northern tribes. There seems to be some support for the conjecture that, having long appealed to Israel and that appeal being rejected, he retired to Judah. It is therefore thought by some that the latter portions of his book were written in Judah.

Judging by the reference to the numerous kings in Hosea 1:1, Hosea was given a long life of ministry for God, probably extending over seventy years.

Since Hosea's messages were principally delivered to the ten northern tribes, the name Ephraim occurs thirty-five times, while the name Israel occurs with equal frequency. The prophecy, however, had its implications for the southern kingdom, and the name Judah occurs some fifteen times.

The passages selected for our lesson bring before us something of the divine revelation concerning the love of God. To read such passages unmoved is to prove that we know little or nothing of the greatness of God's mercy and grace. These passages give flesh and bones to the great New Testament declaration that God is love.

I. The Divine Provision (Hos. 11:1-4)

The figure used here is that of God's dealing with Israel as a father deals with his son. Hosea 11:1 has a specific relation

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to the Lord Jesus Christ (cf. Matt. 2:15). In its original setting, the passage in Hosea 11 has to do with God's dealing with His own ancient people Israel. The calamity of Israel's position is indicated in that though God called them, they turned their backs upon Him, disobeyed Him, and lived in wanton idolatry.

The calamity is intensified in that God actually provided for Israel in such a wonderful way. The imagery is that He taught them to walk (v. 3). The picture, of course, is that of the father teaching his son to walk, holding him upright as he takes his first feeble and tottering steps. God took them upon His arms, He healed them, but Israel remained in ignorance of His goodness and the largeness of His provision. He drew them with bands of love (v. 4), He dealt with them as the kind owner of an animal would

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provide for the beast which he uses (v. 4).

In view of the largeness of God's provision, and everything that His love had done, how sad that they persisted in their idolatry, and turned from One who only meant to bless them. Let us not forget, however, that that same calamity that occurred in Hosea's day occurs in our day whenever men turn their backs upon the beneficence of God, not realizing that the goodness of God should lead them to repentance (cf. Rom. 2:4).

II. The Divine Constraint (Hos. 11:8-11)

Despite Israel's backsiding, the hardness and impenitence of their hearts, God was loathe to give them up.

Admah and Zeboim were two of the lesser cities of the plain destroyed at the same time as Sodom and Gomorrah (Gen. 14:2, 8; 19:24, 25, 27, 28; Deut. 29:23). It is not without significance that the prophet by the Spirit mentions these lesser known cities.

How can God punish Ephraim and Israel? How can He bring Ephraim to the place of extinction in which its grandeur and its very name are forgotten? Thank God, it is in this very unwillingness of God to forsake men that the possibility of human redemption is found. Yes, at length His anger will wax hot and judgment must come, but meanwhile He patiently, tenderly, lovingly attempts to bring men to Himself.

In this instance, as Hosea prophesied, God says, "I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not come in wrath" (v. 9). In a few short years calamity did fall upon Israel. The judgments of God were executed in the removal of Israel from her land. But God's purposes are not through yet. There is the glorious future ahead, when He will gather His sons from far and His people shall once again be a praise in the earth (cf. Isa. 11:9; 62:7).

III. The Divine Promise (Hos. 14:4-9)

Here it is given to Hosea to span the centuries, to look forward to that time when Israel's backsiding will be healed. The reason for this restoration is His wonderful and free love (v. 4). The day will come, predicts Hosea, when His people will return and will have the full blessing of God. In that day there will be no more return to idolatry (v. 8).

In some measure this prophecy was fulfilled in the return after the Babylonian captivity (though the return largely concerned those of the southern kingdom rather than the northern). There can be no question, however, that the prophecy has its greatest fulfillment in the future. The days will come when "the ships of Tarshish first . . . bring thy sons from far, their silver and their gold with them, for the name of Jehovah thy God, and for the Holy One of Israel" (Isa. 60:9). In that day, as the Book of God declares, "All Israel shall be saved" (Rom. 11:28). Is it any wonder that the prophecy concludes with the statement that the ways of Jehovah are right and that the just will walk in them, while transgressors will fall in them (Hos. 14:9)?

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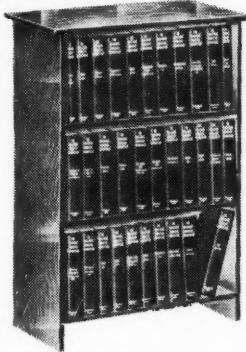
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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

APRIL

O what a joy is the April shower
After the cold, wintry blast.
Signs of new life are seen here and there,
Winter is truly past.

Gladly we hear robin red-breast sing,
He fills our hearts with joy;
Kites flying high in the azure sky,
Thrilling each girl and boy.

Thanks be to God for the season's turn,
Giving both warmth and light.
He in His love hath planned it all;
Thanks, double thanks for His might.

—Anne C. Spellman

REDEMPTION

Exodus 12

I. The Land (Egypt is a type of the world) (v. 1)

1. A land of godlessness
2. A land under judgment (Exod. 11: 4-6)

II. The Lord (v. 1)

1. The Lord of judgment (Exod. 12:12)
2. A Lord of mercy (Exod. 11:7)
(He puts a "difference," not on the basis of merit, but of faith.)

III. The Lamb (vv. 3-13)

1. Must be without blemish (v. 5)
2. Must be slain (v. 6)
3. The blood must be applied (vv. 7, 13)

—John H. Givens

CHRIST IN PSALM 40

1. Patience—"I waited patiently" (v. 1).
2. Deliverance—"He brought me up" (v. 2).
3. Gratitude—"put a new song in my mouth" (v. 3).
4. Example—"many shall see and trust" (v. 3).
5. Humility—"respecteth not the proud" (v. 4).
6. Testimony—"Many, O Lord, are thy works" (v. 5).
7. Enjoyment—"thy thoughts to usward" (v. 5).

—William Grierson, in
American Christian's Magazine

WORK—FOR HIM!

Thy Saviour worked for thee, with often weary brow;
His willing constant worker be, for Him to labor now.
Work!—work for Him is blest; work as a favored son;
Work till He gives thee heavenly rest, and His own sweet "Well done!"

—Author Unknown

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

TRUE WORSHIP

John 4:23, 24

I. True Worship of God is in Spirit

- A. As opposed to sight
 1. The building; its furnishings, etc.
 2. The preacher; his appearance, voice, etc.
- B. As opposed to mere intellectualism
 1. Worship is in the realm of the spirit, not the mind
 2. Men of little reasoning power may be blessed with real spirituality
- C. As opposed to mere emotionalism
 1. Emotions may be affected, but effect is deeper
 2. The *will* is active in true worship

II. True Worship of God is in Truth

- A. As opposed to error
 1. In the matter of God
 2. Relative to sin
 3. Concerning salvation, etc.
- B. As opposed to hypocrisy ("truth" means reality)
 1. Sincere in love (II Cor. 6:6 "... love unfeigned")
 2. Sincere in faith (II Tim. 1:5 "... unfeigned faith")

III. How and When True Worship May be Offered

- A. In joyful thanksgiving for salvation (Acts 16:33, 34)
- B. By living a holy life (Eph. 5:1, 2)
- C. In service to win others (Rom. 12:1)

—Glenn E. Smith

THE COMPLETE CHRISTIAN EXPERIENCE

Ephesians 5:8

I. Ye were once darkness—Sin

- A. Reality of our position in it
- B. Extent of the awfulness of it
- C. The result of it

II. But are now light in the Lord—Salvation

- A. The gift of God
- B. The work of God
- C. The Son of God

III. Walk as children of light—Sanctification

- A. The sequence of it
- B. The necessity of it
- C. The culmination of it

—Edward Erlandson

THE SUPREME MESSAGE

Behold the Lamb of God—John 1:36

1. Behold the Lamb of God as our crucified Saviour.
2. Behold the Lamb of God as our risen Lord and Advocate.
3. Behold the Lamb of God as our coming King.

—Anson L. Mower

TEN THINGS ABOUT OUR LORD JESUS CHRIST

1. Is the God-Appointed Saviour (Gal. 1:4)
2. Is the God-Announced Saviour (Luke 2:8-12)
3. Is the God-Attested Saviour (Matt. 3:17)
4. Is the God-Anointed Saviour (Acts 10:38)
5. Is the God-Approved Saviour (Acts 2:22)
6. Is the God-Accepted Saviour (Acts 2:32, 33)
7. Is the All-Sufficient Saviour (Heb. 7:25)
8. Is the All-Inclusive Saviour (Acts 13:38, 39)
9. Is the Assured Saviour (I John 5:13)
10. Is the Greatly Adored Saviour (Luke 2:20)

—L. J. Derk

COME TO SEEK AND TO SAVE THE LOST

Luke 19:10

- I. Who are the lost that Christ sought? (John 3:18)
- II. How did Christ seek the lost? (John 4)
- III. How did and does Christ save the lost? (John 1:12)

—Marvin R. Guthaus

MINISTRY TO THE SAINTS*

Philippians 2:19-30

Introduction: Examples of the "mind of Christ"

I. Timothy—"an Unselfish Pastor" (vv. 19-24)

(Distinguish between evangelist, pastor and teacher.)

- A. Sent to learn the state of the church at Philippi (vv. 19-21)
 1. Standing and state (v. 19)
 2. Not "naturally" but "genuinely" (a good pastor, like Jacob in Gen. 31:40) (v. 20)
 3. "All seek their own" (v. 21)
- B. A proved servant of the Lord (vv. 22-24)

II. Epaphroditus—"the Devoted Messenger" (vv. 25-30)

- A. His ministry to Paul (v. 25)
- B. His love for the Philippians (vv. 26, 27)
- C. His future reception by the Philippians (vv. 28, 29)
- D. His faithfulness (v. 30)

Conclusion: A call to service. All can be pastors.

—G. Coleman Luck

*This is the sixth of a series of outlines on Philippians by Dr. Luck.

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THE UNCHANGING CHRIST

Hebrews 13:8

- I. His Person (Heb. 1:11, 12)
- II. His Priesthood (Heb. 7:24)
- III. His Position (Heb. 10:12)
- IV. His Purpose (Heb. 10:37)
- V. His Presence (Heb. 13:5)

—R. MacL.



REDEEMING THE TIME

Ephesians 5:16, 17

I. The Reasons for Redeeming the Time

1. It is a command of God
2. The days are evil
3. To know God's will

II. The Ways of Redeeming the Time

1. Don't waste time
2. Do things that will save time
3. Do only that which glorifies the Lord
4. Use every opportunity afforded to serve God
5. Seek to make opportunities of service for Christ

III. The Results of Redeeming the Time

1. It will bring glory to God's name
2. Sinners will be saved and Christians edified
3. The Christian will know and be in the will of God
4. The Christian will have God's blessing

—W. Neale Carr



HOW TO READ THE BIBLE

1. Read consecutively.
2. Use references.
3. Be more careful to read a few verses deeply than to skim two or three chapters.
4. Be thankful if the morning and evening study crystallizes about some theme.
5. Have your pen at hand, that you may note such references as occur to you in the margin, and that you may be able to indicate any passage which has shone out like a star to your soul.

—F. B. Meyer



CAREFUL FOR NOTHING

Casting all your care upon him; for he careth for you.—I Peter 5:7
 Cease your thinking, troubled Christian,
 What avail your anxious cares;
 God is ever thinking for you,
 Jesus every burden bears.
 Casting all your care upon Him,
 Sink into His blessed will;
 While He folds you to His bosom,
 Sweetly whispering, "Peace be still."

Jesus knows the way He leads me,
 I have but to hold His hand;
 Nothing from His thought is hidden,
 Why need I to understand?
 Let me, like the loved disciple,
 Hide my head upon His breast;
 Till upon His faithful bosom,
 All my cares are hushed to rest.

—A. B. Simpson



CHEERFUL GIVING SHOULD BE

- I. Systematic (I Cor. 16:2a)
- II. Proportionate (I Cor. 16:2b; II Cor. 8:12)
- III. Voluntary (II Cor. 8:12; 9:7)

—Ruth Collins

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"But how shall I know him?" asked the servant.

"Oh," answered the lady, "look for a tall gentleman helping somebody."

The answer was sufficient, for when the servant went to look for Sir Bartle, he found a tall man helping an old lady from the car, and this tall man proved to be Sir Bartle himself.

There is an example here which every person would do well to follow.

—Selected

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6. His love is incomparable (John 15:13)
7. His love is everlasting (Jer. 31:3)
8. His love is sacrificial (Rom. 5:8)

II. Manifestations of His Love

1. He sent His Son to be the Saviour of the world (I John 4:14; John 3:17)
2. He sent His Son to be the propitiation for our sins (Rom. 3:24, 25; I John 4:9, 10)
3. He chastens and rebukes His children (Heb. 12:6; Rev. 3:19)

III. Blessings to Those Who Accept His Love-Gift

1. They become children of God (John 1:12)
2. They receive the life of God (I John 5:12)
3. They have forgiveness of sins (Eph. 1:7)
4. They come not into judgment (John 5:24)
5. They escape the wrath of God (Rom. 5:9)

—Betty Jean Ponchot

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—Dennis Whittle,

in *Southern Churchman*

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May our boast be not in what we do for Christ, but in what Christ does for us (Gal. 6:14).

—C. Norman Bartlett

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News Report

[Continued from page 557]

uthority on Handel have confirmed its authenticity.

The volume had been included in a gift to the library in 1939. The donor said the copy of "The Messiah" had belonged to his father, but he had no idea where it had been obtained.

Announce Summer Courses in Theology

Instruction in theology will be offered again this summer at the Winona Lake School of Theology, Winona Lake, Ind. Two semesters of fifteen days each will be held from June 21 to July 28 on the Bethany campus.

The faculty will include men from Northern Baptist Seminary, Chicago, Ill.; Princeton Theological Seminary, Princeton, N.J.; Columbia Theological Seminary, Decatur, Ga.; and Harvard Divinity School, Cambridge, Mass. Credit earned for the various courses offered may be applied on requirements for theological degrees.

\$750 Scholarship

Announced by Stony Brook

A Stony Brook Scholarship for 1950 has been announced by Dr. Frank E. Gaebelein, headmaster of the Stony Brook School, Stony Brook, L.I.

A young man in a public or independent school in the United States who has finished the eighth grade and has not entered the eleventh grade will receive the award. Candidates must not be over sixteen years old on October 1, 1950, and must agree to pursue a college preparatory course while at Stony Brook.

Fuller Seminary Offers Master's Degree

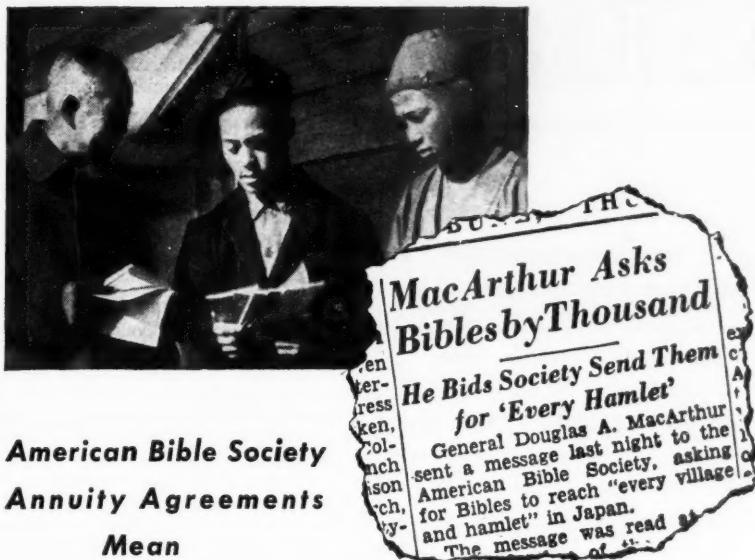
Graduate work for the degree of master of theology will be offered this fall for the first time at Fuller Theological Seminary, Pasadena, Calif., according to Harold John Ockenga, president of the seminary.

Graduate work offered during 1950-51 for the master of theology degree will be in the division of biblical literature of both the Old and New Testament and in the division of theology and Christian thought. The latter includes biblical theology, systematic theology, Christian ethics and apologetics. Similar studies will be offered in the division of historical studies in the near future, according to present plans.

Barden to Speak At N.A.E. Convention

Congressman Graham A. Barden of North Carolina, author of the widely publicized Barden Bill and prominent Presbyterian layman, is among the speakers scheduled to appear at the eighth annual convention of the National Association of Evangelicals, April 18-21 in Indianapolis, Ind.

Other speakers will include Dr. Harold J. Ockenga, pastor of the Park Street Congregational Church, Boston; Dr. Paul S. Rees, pastor of First Mission Covenant



MacArthur Asks Bibles by Thousand
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General Douglas A. MacArthur sent a message last night to the American Bible Society, asking for Bibles to reach "every village and hamlet" in Japan. The message was read at

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Church, Minneapolis; and Dr. Leslie R. Marston, executive bishop of the Free Methodist Church. A representative of the International Lutheran Hour yet to be named will also appear on the program in the place of the late Dr. Walter A. Maier, who had accepted an invitation to speak.

Representatives of sixty-five Protestant denominations are expected to attend the gathering, which will be held in Indianapolis' Roberts Park Methodist Church.

Bits of News From Here and There

Americans spend about twenty-one billion dollars a year on big-time gambling, according to a report issued by the Citizens' Committee of Massachusetts.

The Presbyterian Church U.S.A. received over ten million dollars for all benevolences in 1949, the largest amount ever recorded by the denomination.

Cardinal Mindszenty, Catholic primate of Hungary, has been returned to Budapest after spending several weeks in a hospital in Slovakia, church sources have reported.

More than twice as many Bibles and Scripture portions were distributed in 1949 by the Chicago Bible Society than in 1948. Total distribution through both sales and gifts reached a high of 297,619 volumes, according to the society's executive secretary.

The thirty-seventh annual convention of the International Union of Gospel Missions will be held May 13-18 in Grand Rapids, Mich., according to announcement of the organization's executive committee. Fred C. Zarfas, superintendent of the Mel Trotter Mission in Grand Rapids, will be convention host. The gathering will also mark the fiftieth anniversary of the Mel Trotter Mission.

Phil Saint, well-known gospel artist, recently left the United States to help bring the gospel to some of Japan's eighty million.

Just before Britain's election, political leaders of the three main parties met in St. Paul's Cathedral for special services. This was the first time such a service attended by leaders of the three principal parties had been held.

George Poole, of Portsmouth, Va., recently appointed Youth for Christ representative in South America, was seriously injured in a plane crash at Guatemala City airport early this year.

The Bible the Living Word of God

[Continued from page 533]

ture; and most men do. You may ready it frequently; and most men don't, I am sorry to say. You may admire it very much. But an *admired* Bible is not enough. Only a Bible which is *believed*, *lived with*, and *lived by* can fulfill its function in human life. Believe me, this is not just pious theory. On the contrary, it is practical and workable truth that makes a great deal of sense for a man today.

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reverse the logic of the text before us. "The word of God is living and powerful," says the New Testament writer, "and is sharper than any two-edged sword." But he does not stop with that; he goes on to say that it is "a discerning [literally a *critic*] of the thoughts and intents of the heart."

Let us get this straight. It is not you and I who are sitting in judgment on the Word of God, but it is the Word which is sitting in judgment of us. Yes, we have our questions about Scripture, and they are proper enough. But far more important are the questions it asks us.

It is not possible seriously to read this Book without facing what amounts to a mighty searching examination. Any illusions as to our own goodness are quickly dispelled by this living, penetrating Word, this instrument sharper than any two-edged sword, which goes down under the surface and pierces even to the subtle division between soul and spirit.

Among the questions which the Bible asks, there is one that stands out above all others: "What think ye of Christ? Whose Son is he?" Our Lord Himself asked that question. There had been a great public debate in which He met His enemies face to face two days before His crucifixion. After meeting every challenge thrown at Him and every question His enemies had put, He turned to them and asked this question for an answer and a verdict not only from those men so long ago, but from us today.

We need to be clear about the issue. There is really no such thing as a neutral,

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non-committal, purely objective reading of the Bible. This Book always presses for an answer from those who read or hear its message. It demands a "yes" or "no" response. You cannot be on the fence with the Word of God.

There is a tendency today to speak of our own times as the most significant in the history of the world. They are nothing of the kind. The most significant time in human history was the short span of some thirty-three years covering the life of one Man in first-century Palestine.

Some time ago I was on a road which crosses the border between Alberta and British Columbia in western Canada. Spanning the highway at this point just beyond Kicking Horse Pass is a massive wooden arch. Written across the top of it are these words: "The Great Divide."

It is, of course, a point on the Continental divide. Every drop of water running west from that place finds its way into various streams and rivers down into the Columbia, and thence into the Pacific Ocean. Water on the other side flows into streams and rivers going to Hudson Bay and thence to the Arctic Ocean, or in some cases to the Atlantic Ocean.

But the dividing point of the ages is not a wooden arch. It is a wooden cross set up on a hill outside the city of Jerusalem two thousand years ago. The plain facts about Jesus Christ contained in the Bible record, the facts as to His wonderful birth, His perfect, sinless life, His atoning death in which He shed His blood for our redemption, and His glorious resurrection are vastly more significant for mankind than anything else that has ever happened. For in Christ there is literally and actually available to you and me greater power than any atomic fission can release. No wonder Paul cried out in his letter to the Romans: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." At the center of your Bible is this gospel, the great good news that Jesus Christ can do what no one else can.

Some people say, "You cannot change human nature." But that is a myth. Christ can and does change human nature. He does it through the truth about Himself contained in Scripture. Therefore, Professor William Lyon Phelps of Yale was entirely right in suggesting that every Bible have written on its cover, "Highly explosive! Handle with care!"

In his great work, *The Study of History*, Arnold Toynbee of England has a sentence which speaks volumes. "The answer to the problem of history," he says, "is the answer to the problem of evil." You and I in our humility may think that we are entirely too obscure to count for much in respect to history in the large. Nevertheless, we need to be greatly concerned that we have found the answer to its problem in our own lives.

Because there is evil in us, the problem of history comes to an individual focus in our hearts. No man has a right to consider himself an exception to the great New Testament generalization, "All have sinned, and come short of the glory of God." Let me tell you with the assurance which is the birthright of a Christian, that Jesus Christ is the answer to

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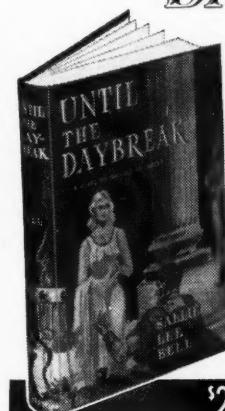
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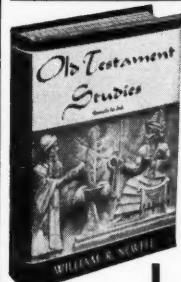
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Years ago Dr. John G. Paton, the great Scottish missionary to the New Hebrides in the South Pacific, was hard put to find a proper word for "believe" in translating the New Testament into the dialect of the islanders. Finally a native Christian helped him. The result was that to the memorable question which the Philippian jailer asked Paul and Silas, "Sirs, what must I do to be saved?" the answer in Paton's translation reads thus: "Lean your whole weight on the Lord Jesus, and thou shalt be saved."

The whole message of the Word of God, all its life and its power, is summed up in the personal commitment of a man, the leaning of his whole weight—his sins, his needs, his ability, his weakness and his strength, his entire life—upon the Saviour of the world. Search the Scriptures and find out for yourselves that they are the Word of God, living and powerful for you.

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[Continued from page 543]

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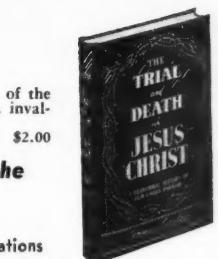
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Child in the Sunday School, 1936.

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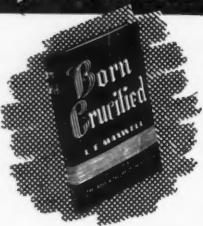
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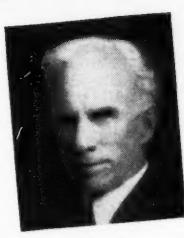
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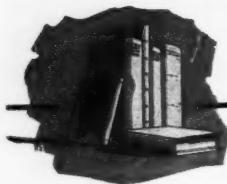
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Lewis combines philosophic acumen with a brilliant and fertile imagination that gives his argument entree into minds hermetically sealed against customary theological approaches. The major polemics of this "Apostle to the Skeptics" are waged against the current materialism that scoffs at the reality of heaven and hell and laughs the eternal verities of God out of court.

This critical study by Chad Walsh may be read with interest and profit by two classes of readers—those who know and admire the writings of C. S. Lewis, and those who should make the acquaintance of this brilliant and versatile apologist of the Christian faith.

176 pages. The Macmillan Co., New York (1949). \$2.50. C.N.B.

The Weight of Glory and Other Addresses, by C. S. Lewis.

This book consists of five addresses on various subjects by a well-known author and Oxford lecturer on English literature. The author's way of expressing himself and his conceptions are often decidedly unique. Interesting and instructive.

66 pages. The Macmillan Co., New York (1949). \$1.25. J.A.S.

Youthspiration Handbook, by George F. Santa.

In this book will be found complete plans and needed materials for a quarter's youth activities, with many unique ideas for varied programs. Contributors include Dr. H. A. Ironside, Dr. Walter L. Wilson, Dr. Charles E. Fuller and Gil Dodds. Ample opportunity is afforded for original thinking and planning in the use of this material. The book is a must for pastors and youth leaders.

102 pages. Singspiration, Wheaton, Ill. (1949). \$1.00. H.E.G.

The Child's Story Bible, by Catherine F. Vos.

An entirely new edition of an old favorite, with larger type and beautiful full-page colored pictures, bound in waterproof cloth. The book covers the entire Bible, is wholly scriptural, and is considered by many the best Bible summary in story form. It is suitable for the child's own reading or for family worship.

732 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$3.95. H.E.G.

The Story of Joseph, portrayed by Greta Jones.

This beloved Bible story is well presented in scriptural manner by means of some 150 pictures in full color. Recommended for children.

32 pages (paper). Victory Press, London, England. 80c. G.C.L.

The Status of the American Indian Ministry, by B. Frank Belvin.

This book is a careful study of the situation among American Indian ministers of eighteen different denominations in fifteen states. It is the result of investigations made by an Indian minister of the Choctaw tribe, the first American Indian to take a doctor's degree in religious studies.

Although the book presents a survey, with numerous tables and analyses of statistics, the facts presented are far from uninteresting, even to the superficial reader. The author has done a good job of summarizing the results of his investigations and in making definite recommendations.

A careful study of the book is recommended to everyone interested in Christian work among American Indians.

132 pages. Oklahoma Baptist University Press, Shawnee (1949). \$2.00. H.R.C.

The Reign of Grace, by Abraham Booth.

This reprint of a work by a noted scholar expounds clearly and scripturally Romans 5:21, dealing with it exhaustively. Abraham Booth was not the product of a college or seminary, but became the teacher of seminarians. The very valuable memoir included in this book is inspiring. What God can do with the mind of a man wholly consecrated to Him is clearly seen.

The contents of this thesis demand much careful meditation and study. The writer's style is forceful and logical. He writes as though addressing an audience on a theme which he has come to believe is of vital importance to all Christians, he himself having formerly held an opposite view. Writing with both passion and conviction, the author is thoroughly consistent in his adherence to the Scriptures.

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291 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$2.50. A.M.D.

Until the Day Break, by Sallie Lee Bell.

This prize-winning novel of the time of Christ makes good reading, being of historical as well as literary value.

Mara, Herod's favorite concubine, falls in love with Judah, a follower of John the Baptist. Then follows an intrigue by the jealous Herodias.

Herod punishes Mara by sentencing her to a life of shame, an episode which may be criticized by some conscientious readers. She later comes in contact with Christ, her sins are forgiven and her life is changed. Her demented lover is also restored by the Master. The wrathful Herod meets his fate in sudden death.

244 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.50. H.D.L.

Classification System for Audio-Visual Aids, by Mathilda Fast.

This book details a method of classifying audio-visual and visual aid materials based on Melvin Dewey's internationally known Decimal System. It will be of help to others, although many find it repetitious.

48 pages. Obtainable from author, 558 S. Hope St., Los Angeles 13 (1948). H.E.G.

The Church Army Training Outlines.

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The Idea Book for the Junior Leader, by Richard J. Mullin.

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64 pages. Moody Press, Chicago (1949). \$1.00. H.E.G.



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Bible Animal Color Book for Tiny Tots, illustrated by George Benes.

Each page contains the outlined picture of an animal mentioned in the Bible, with instructions for coloring, a short Bible verse mentioning the animal, and a portion of Scripture to be read.

11 pages. Zondervan Publishing House, Grand Rapids (1949). 15c. H.E.G.

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23 pages. Children for Christ, Inc., St. Louis (1948). \$1.00. H.E.G.

Little Talks to Boys and Girls, by Asa L. James.

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62 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.00. G.L.

Reading the Bible at Home, by Mrs S. H. Askew.

First of a series, this non-denominational guide to systematic Bible reading is planned for junior boys and girls, and gives the principal events in the life of Christ.

111 pages. John Knox Press, Richmond (1949). \$1.50. S.H.A.

ABC Stories of Jesus, by Mildred Speakes Edwards.

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63 pages. Warner Press, Anderson, Ind. (1949). \$1.75. G.C.L.

The Eight First Words of the Risen Saviour, by George Elmer Theisz.

In view of the fact that much emphasis in both word and song is directed toward the Saviour's seven last words from the cross and comparatively little is said concerning His post-resurrection utterances, the author in this work deals with the first eight words of the risen Saviour.

Written in a simple style and in a highly devotional spirit, this brief volume should provide interesting and profitable reading, especially during the Easter season.

124 pages. Moody Press, Chicago (1950). \$1.00. J.M.

Calvin's Commentaries—Harmony of the Evangelists, by John Calvin.

The majority of Bible commentators in treating the Synoptics have taken these books separately. John Calvin, however, chose to combine these three Gospels into a harmony, or composite whole. This is how his work appears in the three volumes captioned, *Harmony of the Evangelists*.

The works of Calvin have for many years exerted a powerful influence on Bible expositors. That influence still remains and will undoubtedly be enhanced by the reprinting of these excellent commentaries.

Vol. I, 477 pages; Vol. II, 456 pages; Vol. III, 448 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$3.50 per volume. J.M.

The Fight for Palestine in the Days of Joshua, by Carl Armerding.

This helpful volume contains sixteen studies in the Book of Joshua, written by a well known conference speaker, who is at present associate professor in Bible and Theology at Wheaton College. While Dr. Armerding does not attempt to give a verse-by-verse commentary on Joshua, he does follow through the book chapter by chapter, giving an interesting exposition of the outstanding sections.

The principal emphasis is on the spiritual application of these Old Testament events to the believer of the present age. The author's chief purpose was to provide "special help to those who have not had the benefit of training in a seminary or Bible institute." That he has well succeeded in accomplishing this aim has already been attested by the favorable reception given the present material when it appeared in serial form in *Moody Monthly*. As there are very few volumes available which attempt to deal in any way with Joshua, Dr. Armerding has performed a real service in contributing this spiritually refreshing work. 152 pages. Van Kampen Press, Wheaton (1949). \$1.75. G.C.L.

Humanism as a Philosophy, by Corliss Lamont.

This book gives us a presentation of humanism by one of its friends. Modern philosophy of humanism is said to be composed of a number of different philosophies. The writer is inclined to claim anything he regards as good as the result of humanistic thinking. He goes so far as to use professing Christian men as illustrations of humanistic accomplishments.

The book is atheistic in its viewpoint and gives much space to an attempt to disprove Christian doctrine. Supernaturalism is declared to be the enemy of progress. While the author claims that science is the basis upon which we must act, he contradicts himself by refusing to accept the conclusions of scientists and adds further confusion by showing the disagreement of scientists.

There are two values to this book. One is that it shows us the futility of attempts of human reason to solve the problems of life. The second, that it gives a rather accurate portrayal of the prevailing philosophy of many people today.

368 pages. Philosophical Library, New York (1949). \$3.75. R.L.R.

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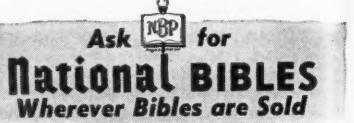
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The Law of Moses and Its Lesson, by R. J. Reid.

This is a brief but helpful discussion of the purpose of the Mosaic law. Israel's self-confident assertion, thrice repeated (Exod. 19:8; 24:3, 7), is shown to be in striking contrast to the actual ability of the people. The law demonstrated, among other things, that "they that are in the flesh cannot please God" (Rom. 8:8). Particularly illuminating is the author's consideration of the notion that deliverance from the law refers only to deliverance from the so-called "ceremonial law." The closing section treats of "the perfect law of liberty," the life of a believer under grace.

28 pages (paper). Loizeaux Brothers, New York (1949). 30c. A.M.

The Gospel We Preach, by Oswald J. Smith.

This book sets forth the way of life very simply yet forcefully. The personal worker will find help in the chapter dealing with questions and answers. "How to Live for God" is an informative chapter for the Christian. The arguments against atheism are forceful and pointed.

126 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.00. I.E.G.

The Soul-Winner's Fire, by John R. Rice.

This little volume presents the all-important essentials for a successful soul-winning ministry. It deals with the subjects of Prayer, Power, and Persevering Service. Dr. Rice calls attention to the fact that the Christian ought to be a soul-winner with a compassionate heart indwelt by the Holy Spirit. He should take advantage of every opportunity to reach the lost, bringing the gospel to the one outside of the church, as well as to the one sitting in the pew. That there is a demand for more of this type of

Moody Monthly

evangelism in our land today, no one can deny.

114 pages. Sword of the Lord Publishers, Wheaton, Ill. (1941). \$1.25. H.K.

Philo, by Harry Austryn Wolfson.

Philo of Alexandria, the great Jewish philosopher of the first century and one of the great philosophers of all time, is the first thinker who sought to harmonize Greek philosophy with the revealed theology of Old Testament Judaism. He had much to say about the interpretation of the Old Testament Scriptures, the origin of philosophy, faith and reason, God and the world of ideas, creation, miracles, souls, angels, immortality, free will, prophecy, ethics, prayer, and repentance. Especially interesting to the New Testament student is his view of the Logos, a term used earlier by Plato. He considers this Logos a creation of God, a thinking mind finding objectivity in the intelligible world. This aspect of his philosophy demonstrates the longing of the ancient mind after an intermediary between God and men. It brings into clearer focus the glory of the gospel in its revelation of the true Logos, the Word which became flesh and dwelt among us, as the apostle John so clearly portrays.

In these two volumes Wolfson has analyzed Philo's ideas in an excellent fashion. His work possesses real merit as a reference work for the philosopher and theologian, as well as the educated layman.

Vol. I, 462 pages; Vol. II, 532 pages. Harvard University Press, Cambridge (1948). \$12.50. J.M.

Eternal Salvation, Eternal Security or the Full Assurance of Faith and Hope, by Thomas H. Hohn.

Mr. Hohn, a lay preacher belonging to the Evangelical United Brethren denomination, has in this little booklet presented the Calvinistic view of eternal security in a very convincing manner. These are not hyper-Calvinistic teachings, but they are sane, sound and scriptural, presented without antagonism or offense either in spirit or design.

The critical reader will observe several glaring typographical errors, but these do not disturb the splendid contents of the book.

46 pages. Published by the Author, 648 Jack Street, Greenburg, Pa. 45c per copy; three copies \$1.25. H.K.

Papal Primacy and the Innovations of the Roman Catholic Church.

In the subtitle this is called "The reply of the Great Church in Constantinople to the Encyclical issued by Pope Leo XIII in 1894 concerning union of the churches." It is a dogmatic presentation of the position of the Greek Orthodox Church in regard to several doctrines and practices in which they judge the Roman Catholic Church to be heretical. Yet while the Roman Catholic Church is principally in view, several of the arguments and fulminations are directed also against Protestants, who are deemed equally heretical. No new light is shed on the subject of papal pretensions, nor can the book claim the merit of a fresh and interesting approach to this vexed question.

64 pages (paper). Orthodox Christian Educational Society, Chicago (1948). \$1.00. H.R.C.

When I Listen to Bible Stories, by Elizabeth McE. Shields.

This volume contains twenty-seven brief Bible stories together with three poems, all written for children who are too advanced for the ordinary nursery stories but yet unable to read. The book is intended to be first in a series of four and is written by the director of the Children's Division of the Presbyterian Church, U. S. (Southern). By reading them aloud to his own four-year-old son, the reviewer found that the stories are well adapted to the age group for which written. Little is said regarding salvation, but the book stays close to the Scripture and is to be commended in this regard. The retail price seems excessive for such a small book.

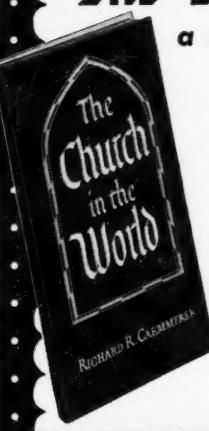
80 pages. John Knox Press, Richmond, Va. (1949). \$2.00. G.C.L.

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graduate

LEAVING THE CHOICE WITH GOD

THE indomitable spirit of those whose lives have been touched for God at Moody Bible Institute is illustrated by the following excerpt from a letter of a former student, Mrs. Ralph Ganoe.

"I gave my life to the Lord during the summer of 1940 at Maranatha Bible Conference. Though the Lord saved me ten years previously, there had been no burden on my heart for the lost, nor had there been a realization in my heart that I was debtor to the millions in the uttermost parts who had never heard the gospel. That afternoon while listening to the voice of God through His servant, Rev.

Mrs. Ralph Ganoe with Edith May and Ralph, Jr., with whom she expects to return to Africa this April.

Clifford Lewis, I 'let go and let God' have my life.

"The call of God to serve Him on the foreign field came simultaneous with the giving of my life to Him. The words 'that they may hear' made a deep impression upon me during those days, and I began to realize that it was 'out there' the Lord would use the life I had just given to Him.

"January of 1943 I entered Moody Bible Institute, enrolling in the Missionary Course. The particular field or sphere of service was not known to me until my last term. The mission fields of the world were carefully studied, the challenge and needs were presented in the various prayer bands which I attended, and the Lord opened my eyes to see the need everywhere, but burdened my heart to go to the Sudan.

"Separately, but nonetheless surely, the Lord led Ralph to give his life for service in the Sudan, that great black belt stretching some three thousand miles across the dark continent of Africa, that place which has often been called the 'white man's grave.' After graduation in the class of December '44, we were married, and in December of the following year we boarded the *SS Santa Rosa* en

route to Africa under the Sudan Interior Mission.

"After ten months of language study in Minna, Nigeria, the call came to us to fill in the ranks across the northern border of Nigeria in French West Africa, and we were glad to respond. The evident blessing of the Lord was upon the work at our station in Tsibiri, and we were conscious of His precious will being done through our lives. Living just south of the Sahara Desert presented its difficulties: the intense heat, the lack of food, the prevalence of malaria, typhoid fever, etc.; but the same Lord who said, 'Go ye,' was there with us making good His promise, 'Lo, I am with you.' He wonderfully provided for our needs and filled our hearts with the joy which comes in filling the hard place for the Lord.

"In January, 1948, the Lord gave us little Ralph Kenneth, Jr. In May of this year, Ralph contracted jaundice while accompanying our district superintendent, Mr. Newton Kapp, on a trip one thousand miles west, visiting all our stations in that territory. The Lord raised him up and upon his return we began our work at Jiratawa (the place of the waiting ones), about thirteen miles south of Tsibiri. This station had been closed for several years because of lack of workers, and we rejoiced in the privilege which was ours to give the gospel to the thirty-five thousand needy ones in this district. Three weeks later Ralph came down with malaria and double pneumonia, and after just three and one-half days, the Lord took him to Himself.

"Need I say there could hardly have been a greater trial or tearing at my heart than this? But through the deep waters, the Lord was there, meeting my great need, comforting my broken heart and revealing His sweet will. Before long I was back in the work at Tsibiri once again, and we missionaries there were beginning to realize new fruit among the hardened Moslem hearts because a corn of wheat had fallen into the ground and died. Five months later, quite suddenly, I suffered an acute attack of appendicitis and was flown home to New York.

"Since then, the Lord has done the 'exceeding abundant' in my behalf—mountains ahead of me have been moved before my very eyes. He has given me a precious gift, our daughter Edith May; a successful appendectomy has been undergone; a furlough rich in blessing and fruit as we told of one who was 'faithful unto death'; our returning outfit and every need have been wonderfully supplied; and lastly, all praise to our wonderful God, the door has unmistakably opened for our return to Africa—a booking on the *SS Britannic*, leaving New York on April 8, has been provided for myself and my precious little ones to go back to Africa and continue in the work the Lord has given me and for which my husband gave his life.

"My testimony: Thanks be unto God who always causeth us to triumph in Christ. Truly Christ is sufficient—'He knows, He loves, He cares—nothing this truth can dim; He does the very best for those who leave the *choice with Him*.'

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evangelism

PRAYING STUDENTS SEE MANY SAVED

During the winter vacation period, two students went together to hold evangelistic meetings in a church in which no souls had been saved for three or four years. There was a skeptical attitude toward revivals and such indifference during the services that the students were tempted to give up.

In their own words: "We almost exhausted ourselves and felt like heading home, but felt we must stay true to the Lord. On our knees one day God spoke to us that all our singing, preaching and visiting was in vain until we altogether met God. Together we agreed to pray in that church and not leave its doors until God visited us with His Spirit.

"We stayed there for four days, neither eating nor leaving the building until finally the people took hold of the situation. We made no appeal to the unsaved, nor did we scarce preach some nights, but the people joined us in prayer. Many now stayed some nights until after midnight, calling on God to open up the heavens. Out they went after their friends and relatives, and the most indifferent before were the ones who most wholeheartedly gave themselves to the Lord in this way.

"Finally the break came. The Lord saved eight on Sunday, and after that the people were more encouraged to pray and work. The results were always in answer to prayer. It was noteworthy that every time the people let up in prayer souls stopped being saved. At one time we thought we were coasting, only to find that in answer to half-hearted prayer no souls were saved. That spoke to the people and they prayed earnestly again, until by the next Sunday night thirty some folks had come to the Lord.

"The prayer meetings were the determining factor between discouraging defeat and souls for the Lord. In the afternoon the folks got together and held up their unsaved acquaintances in prayer persistently, and the Lord surely heard their cry. On an average of every second night fifteen or so would gather in a room for prayer after the regular service and unburden their hearts to the Lord until around midnight. It proved to be no waste of words to repeat constantly the names of unsaved over and over again in prayer, often in tears. For those were the very ones who were moved most by the impact of the Spirit's conviction.

"One woman became so anxious in prayer that she pledged herself to fast a day out of every week to pray for her two grown children far, far from God. We saw one saved and the other deeply moved.

"It would seem to me that in any small-scale revival where conditions are right, one source of great blessing and usefulness is the testimony meeting. When the people started to get saved, as many as four would be standing at once, as out of grateful hearts testimonies of transformation were given. One mother, newly saved, got up to testify, and could do little else than cry, for her family was all

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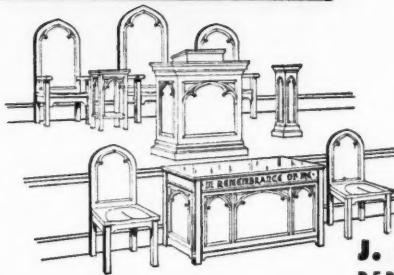
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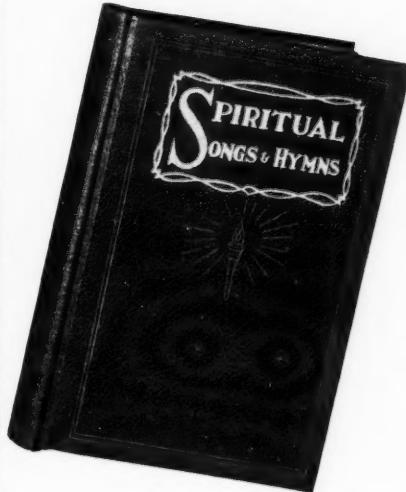
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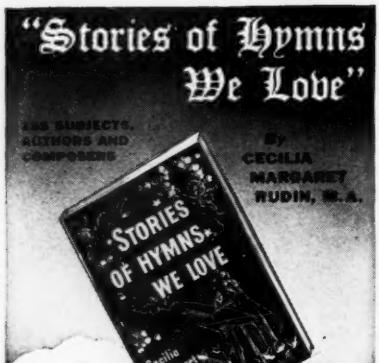
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alumni

ELECT OFFICERS AT FOUNDER'S WEEK

Tuesday, January 31, at Founder's Week was Alumni Day. Election of national officers of the Alumni Association was held at the close of the annual banquet at noon. Al Smith '37, was elected president; Samuel McDill '40, first vice-president; Lloyd Peterson '33, second vice-president; Laura Martin '35, secretary; and Vernon Mortenson '37, treasurer.

Frank F. Taylor, chairman of the Institute Board of Trustees, and Thomas S. Smith, vice-chairman, both gave words of greeting to the alumni, and Robert L. Constable, Institute representative on the Alumni executive committee, spoke of the ministry of the Institute. More than 600 alumni gathered on this occasion.

At the conclusion of the business meeting, the alumni went as a group to the Institute auditorium to hear John S. Wimbish '43, speak at the conference.

films

HEBERT RETURNS FROM MEDITERRANEAN

On the final day of Founder's Week, a telegram was received from the air force base at Westover Field, Mass., telling of the safe return to the United States of Wayne Hebert, Institute film representative, following his trip to air bases in the Mediterranean area. The Air Force has again requested Mr. Hebert's services for another six weeks to reach new personnel in American air bases, and has begun arrangements to fly the message of the gospel as it is presented in the Institute films to Alaska, Japan and other Pacific bases.

Final reports for 1949 are now in, indicating that Colportage Libraries were supplied to 8,000 teachers, and that 213,000 school children were enrolled in the Scripture memorizing program during that time.

homegoing

MRS. A. F. GAYLORD CALLED

Former students will want to know of the homegoing of Mrs. A. F. Gaylord, who was called to be with the Lord on February 10, following several years' illness. She had been living in Chicago, but interment was at Rochester, N.Y., her early home.

A strong and constant helper to her husband during his blessed career of more than forty years as business manager of the Institute, she was ever alert to the interests of the students. A leader among the wives of Institute employees, she is, and ever will be, remembered with much love by those who knew her. Reunited with her husband in the presence of the

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Moody Monthly

Lord, tiny.

adequa

As the not only but His spiritual in personal teacher who are Spirit. The that ch that the knowle To pro teacher itual c is the m personal e sustai trials, a teacher real.

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April,

Lord, she has reached her heavenly destiny.

Claiming the Children

[Continued from page 529]

adequately for presenting such material.

As the great Teacher, the Holy Spirit not only uses His own textbook, the Bible, but He also uses the hearts and minds of spiritual people. Hence, Christian teaching involves a unique type of teaching personnel. Children must be taught by teachers who have been born again and who are led and illuminated by the Holy Spirit.

The Holy Spirit certainly is concerned that children be taught in such a way that they may be brought to a personal knowledge of Christ as Lord and Saviour. To provide this kind of instruction, the teacher must be motivated by deep spiritual concern for the child. Just as it is the right of every child to have a personal experience of salvation which will sustain him when assailed by doubts and trials, so it is his right to be taught by a teacher to whom such an experience is real.

HAVING BEEN LED TO CHRIST, the child is to be encouraged and guided as a young Christian. The church is his spiritual mother and as such should nurture him as he grows in the Christian life.

The Christian teacher must concern himself with the influences which surround his pupils, particularly for the parents and the homes. In this, the church must be prepared to lend its support—by special evangelistic efforts directed to reaching the unsaved adults as well as the children of the Sunday school.

It should be emphasized that there is no adequate concern for childhood which does not include concern for the environment in which the child must live. The moods he must sense, the words he must hear, the things he must see in and out of the home influence his growth. What music, pictures, persons, attitudes and objects constitute his home environment? What are the most familiar objects in his home and the homes of his friends—ash trays, cocktail shakers, playing cards and liquor flasks; or, rather, things consistent with the Christian life?

The hour has struck for a great forward movement requiring outlay of time and money for the salvation of children. High tides of sin are threatening all that is best in civilization. There is desperate need for moral integrity sufficient to buttress the world against chaos and despair. In another dark epoch Isaiah said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The army of Christian education is already formed—Sunday school teachers, vacation Bible school workers, child evangelists and many others. Let the standard of the Lord be raised anew and the enemy be defeated by the gathering of children.

The Master who said, "Suffer little children to come unto me, and forbid them not," still claims them today.

April, 1950

Outstanding Sunday School Lessons



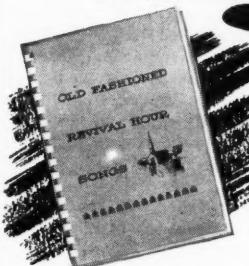
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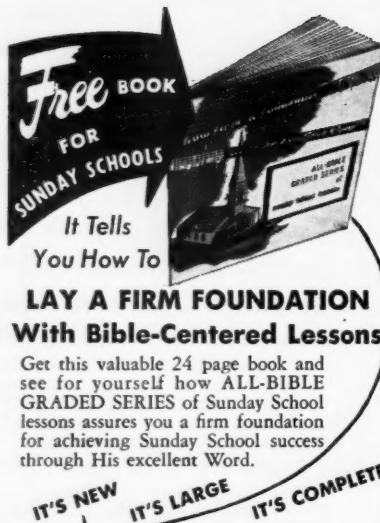
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MOODY BIBLE INSTITUTE
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You Can Remake Your Sunday School

[Continued from page 535]

is most important that there be unanimity on the part of the spiritual overseers of the church.

Such matters must first be prayed through. Then with purpose of heart, and in a spirit of conviction and expectancy, one can push on. It will prove disastrous, however, for either the pastor or superintendent to attempt great changes singlehanded. His ideas may be sound, but the opposition will become so great at times that even Spirit-directed proposals will have to be shelved without strong support from others in authority.

To meet our particular problem, it was decided that every worker from the top down should be relieved of office so that a fresh start could be made. All were acquainted with our new desires, ideals and standards, and were invited to dedicate themselves afresh to service in the Sunday school, provided, of course, that such service was in keeping with the new regulations.

With very few exceptions, the entire staff went back on the job with new ambitions and objectives. Although the new and varied methods used contributed to the growth and advance of the school, the key to success proved to be the changed attitude of the workers.

If you have a problem, it is reasonably certain that the major portion of the answer resides within the staff. In spite of organizational or administrative shortcomings, a reasonably good job can be done for God by a staff of consecrated workers who have zeal and vision. Even with the finest organization, however, it is impossible to do a good piece of work in a Sunday school if the staff remains indifferent.

Another most important factor in our school at this juncture was the introduction of the six-point record system and an all-Bible graded series. Columns could be written on their value, but since articles about them are constantly appearing, I will merely commend them to your attention if they are not already in use in your Sunday school.

OUR NEXT STEP—and one of tremendous import—was to survey the various age groups enrolled in our school. We readily discovered that we were not reaching the nursery age—those about two years old—and that, for the most part, young married people in the church were likewise not enrolled. It was obvious that a close relationship existed between these two groups, and that every effort should be made to reach them.

Up to the time of our survey, our Sunday school had not had a nursery department because of lack of space, but we concluded that space must now be found. As a result, within a comparatively short time, a nursery department was inaugurated and 100 children were enrolled as regulars in our school.

But that was not all. Since these small children had to be brought by at least one

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of their parents, we immediately formed a mixed young people's class, and soon we had a group of some fifty, again made up of persons who, for the most part, had not formerly attended our school.

Whatever the conditions in your Sunday school, a carefully made survey will go far toward revealing particular points of weakness. As a physician's diagnosis precedes effective treatment, so the survey must precede intelligent efforts toward improvement.

Next in order was the institution of a new set of standards or requirements for our leaders. These were framed only after much prayerful consideration. Our workers are required to subscribe to these requirements in writing each year, and to put them into practice from week to week. Because of the importance of the matters with which they deal and their value in maintaining a successful school, they are printed with this article. The importance of some such definite and rigid requirements for workers cannot be overemphasized.

If your Sunday school's attendance lags, perhaps you need to give some thought to making the surroundings more attractive. One of the factors in increasing attendance in our nursery and primary departments, for example, has been through making the meeting rooms more cheerful. Our nursery department assembles in a light, colorful room with animal-figured drapes at the windows, furniture enameled in pink and blue, and attractive pictures on the walls. The primary department's room is bright with chairs and tables enameled in two shades of various colors—red, blue, green, yellow and brown. Even the piano is enameled to blend with the other furniture. Six murals at eye level are kept bright and are changed regularly according to season.

The results of these various changes in our Sunday school were not long in being felt. Within eighteen months to two years, our attendance of 200 per Sunday doubled. In 1948 we felt led to reach out still further, building a branch Sunday school some four miles from our main

Moody Monthly

Advertisements

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April, 1950

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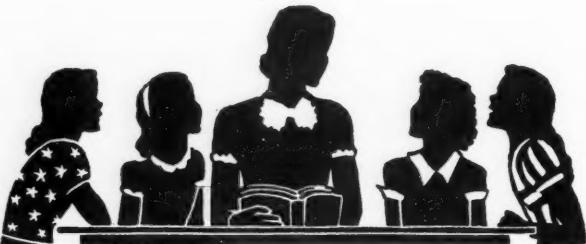
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Frequently we are asked which of the various steps in our program have proved to be most important in building our Sunday school. Unhesitatingly I can put visitation first. Improved teaching methods have also been a vital factor. In addition, the new bright and attractive quarters, especially for our primary school, have made a tremendous difference.

Can you rebuild your own Sunday school? On the basis of our experience, I have no hesitation in saying yes. Your school can be just what you want it to be. If you are ready to follow sound principles and can surround yourself with a hard-working staff devoted to the cause of Christ, there is almost no limit to what you can do.

Remember, "God's work done in God's way will never lack God's supply." Winston Churchill said, "Give us the tools and we'll finish the job." A greater than Churchill has equipped us. He has empowered us. He has promised never to leave us. What wonderful marching orders are these: "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest!" Therefore to the work—to the unfinished task, and He will meet your needs.



The Children Lift Their Eyes

DOROTHY STRAYER

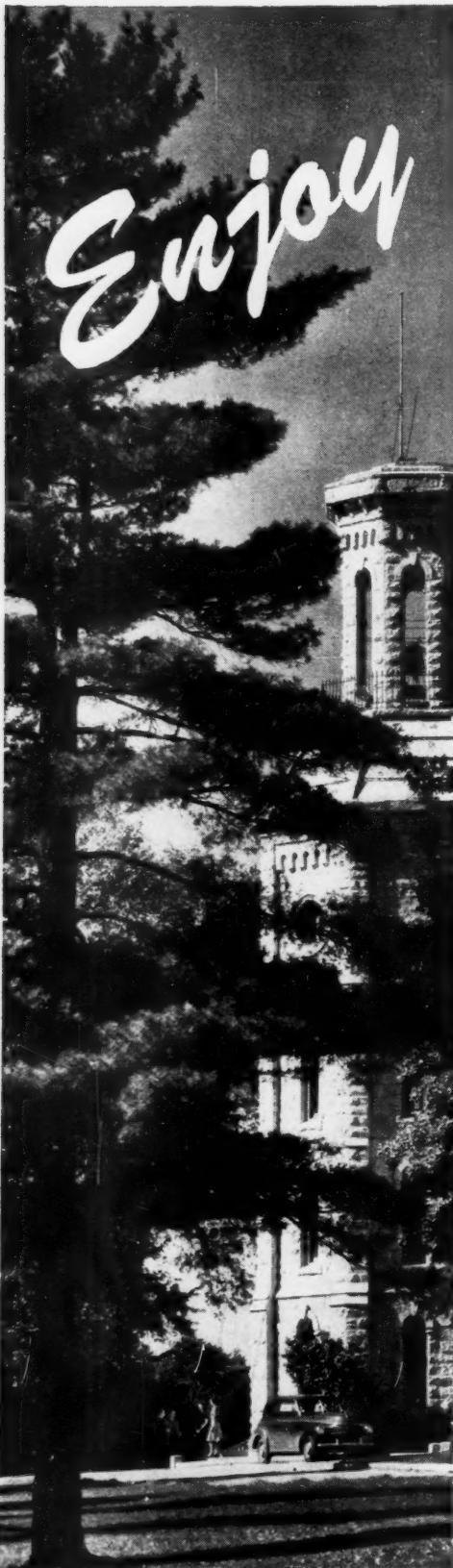
The children lift their eyes in helpless plea
For something only light of truth can give,
And knowing not their only truth can be
The word of Him who whispers, "Look and live."

And we who have His Word sit idly by,
More mindful of the highway's hurried hum,
And, like those men of old, heed not their cry,
Nor yet the message, "Suffer them to come."

And so we pass, and give it little thought
That we should thus these little ones despise,
And never dream that it may be our lot
To see a man in hell lift up his eyes!

The children lift their eyes to you and me;
They need so much to learn and love and live!
Oh, must they lift them, thus, in helpless plea,
When we have God's own truth that we can give?





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